Second Class Mail
Printed in Canada
Postage paid at St. Catharines,
and Lewiston, N.Y. — See page

Rev. J.W. VanWeelden
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5
Jan

Calvinist Contact
35th YEAR OF PUBLICATION, No. 1752
JULY 18, 1980

Reformed churches in brief

Denomination avoids "inerrancy"

CHARLOTTE, NC (EP) — The Associate Reformed Presbyterian Church beat back a resolution on biblical "inerrancy" at its General Synod here and reaffirmed a declaration on the issue adopted last year. The failed resolution submitted by the Mississippi Valley Presbytery would have defined the Scriptures as "inerrant," while some other factions in the denomination preferred the slightly looser term "infallible."

The difference between the rejected and adopted resolutions appeared slight. But a spokesman at church headquarters in Greenville, SC, later explained that the terms "inerrancy" and "infallibility" were "buzz words" for theological conflict that the church wanted to avoid.

RCA chides South Africa

SCHENECTADY, NY (EP) — The General Synod here of the Reformed Church in America urged the major white Dutch Reformed denomination in South Africa to renounce its traditional support for the apartheid system of racial segregation. The message to the Nederduitse Gereformeerde Kerk in Africa expressed the "conviction that apartheid, not those who revolt against it, is the real cause of violence in South Africa." The rebuke may go especially deep since the American church shares the same Dutch Reformation tradition as the white South African one.

Presbyterians seek union

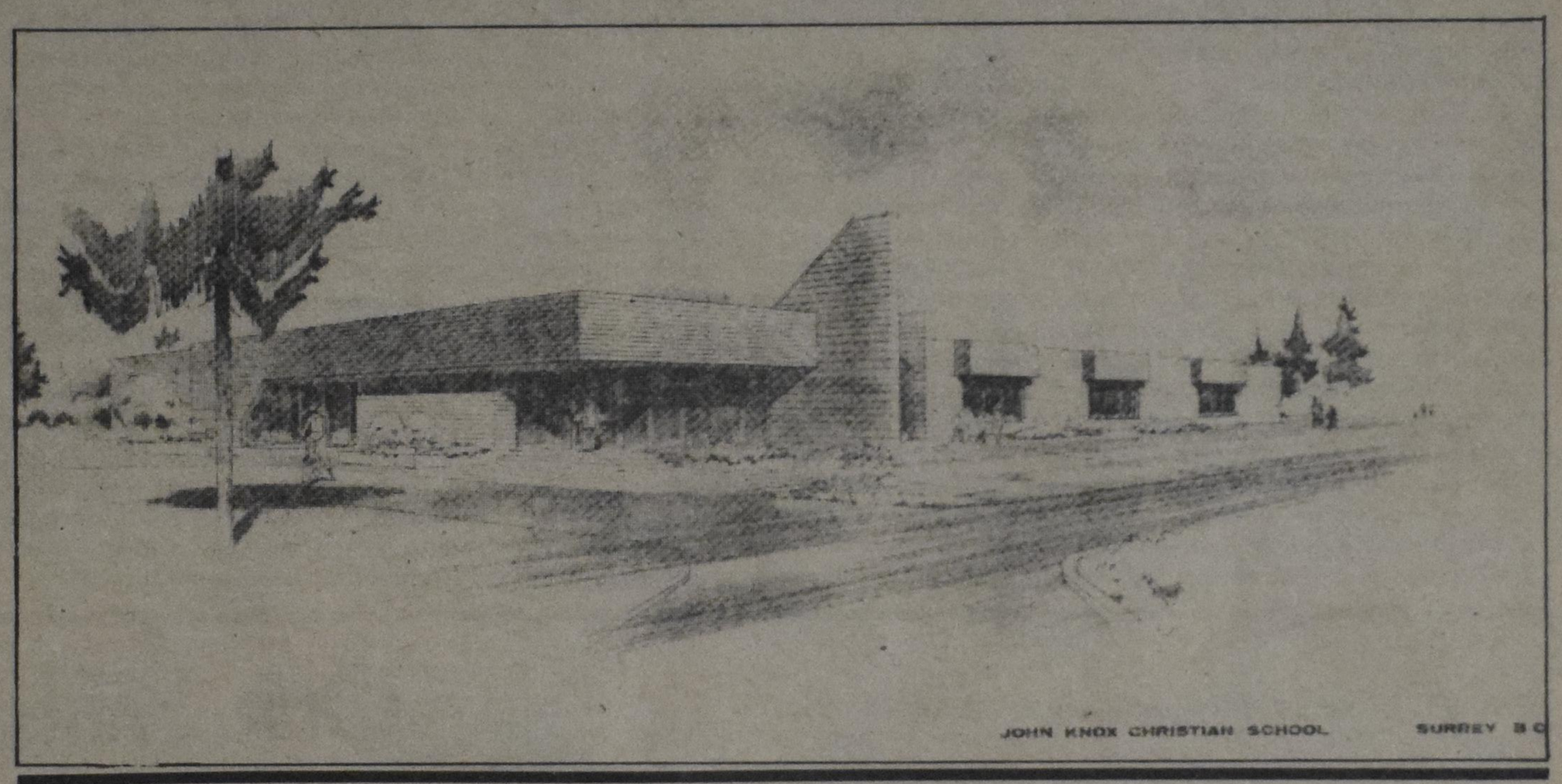
SAVANNAH, GA (EP) — The seven-year-old Presbyterian Church in America voted at its General Assembly here to issue invitations for union with three other small, evangelical Presbyterian churches whose traditional confessional standards are similar.

If accepted and approved, the plan would unite the 77,500-member church with the three regionally-based smaller churches whose combined, confirmed membership stands at approximately 35,000, according to church spokesman Arthur Matthews.

The invitation was sent to the Reformed Presbyterian Church — Evangelical Synod, itself a union of two Presbyterian offshoots; the Orthodox Presbyterian Church, which split from the then Presbyterian Church in the U.S.A. in 1936; and the Reformed Presbyterian Church of North America, which dates back to the Reformation period in Scotland.

The Presbyterian Church in America has maintained fraternal relations with the three since it was formed in 1973 from congregations that pulled out of the Presbyterian Church in the U.S.

NEW SCHOOLS EAST AND WEST



B.C. schools continue to blossom

by Joan Braaksma

SURREY, B.C. — June 21 was a happy day for the John Knox Christian School people in the Vancouver area, when groundbreaking services took place at 9125 — 160 Street in Surrey, B.C.

A crowd was gathered under the fruit trees of a former residential acreage to hear Mr. George VandenBerg open with prayer and reading Psalm 111. Mr. Conrad VanderKamp gave a historical background leading to this ceremony, while good wishes were received from Rev. Al VandenPol, pastor of the Christian Reformed Church in Surrey, Mr. Harro VanBrummelen, curriculum co-ordinator, and Mrs. Bonnie Schrenk, deputy-mayor of the Municipality of Surrey.

After the sod-turning by two members of the building committee, Mrs. Nell Dykstra and Mrs. Dianne Proper, the crowd sang "This is the day" and then "This is the school."

The community is thankful for the development of Christian instruction in this area. The parent school in Burnaby, the John Knox Elementary School, was started in 1955 with an enrollment of 55, serving Burnaby, New Westminster and Surrey. Overcrowding and no possibility of adding classrooms led the board to cast an eye on Surrey where the education wing of an Evangelical Church was rented.

In two years, the original enrollment of 65 jumped to 110 and it became quite clear that a new school with unlimited expansion possibilities would be the answer. The new location is very strategic, not only from a viewpoint of urban growth, but also from the fact that the school bus system can be shared with the Fraser Valley Christian High School, which is only a few blocks away.

Our energetic teaching staff, under the leadership of Mr. Tony Jansen, will be very pleased with the new classrooms.

Our community has been very responsive to Christian education, not only from the realm of the Christian Reformed faith, but other groups as well. We pray that this may continue and that our schools may be instrumental in bringing many youngsters to the Lord.

Quinte High building under way

by Janet Kempenaar

BELLEVILLE, Ont. — The Quinte Christian High School is scheduled to begin its third year of operation in a new building, located at 289 Pinnacle St., Belleville, Ont.

The school began with 29 Grade 9 students, and will start the 1980 school year with about 100 students in Grades 9 to 12.

"With increase in enrollment, we need a larger building," said Principal Peter VanHuizen. The building will have six classrooms, three seminar rooms, a gymnasium, a staff and a student lounge and office space.

Construction of the building, which costs about $300,000, began May 29 and is expected to be completed by September 1, 1980.

"It's being built by volunteer help and various sub-contractors, hired by the school board (who is acting as contractor)," said Mr. VanHuizen. "Hiring small businesses is cheaper than hiring one company to do all the work."

He added that the money will be raised through donations, loans and fund-raising campaigns.

One such campaign was held from June 2 to 6. About 800 persons were asked for donations. Mr. VanHuizen said they would also borrow money, with interest, from different persons in the area.

He noted that if all the money needed is not collected by September, the building of the gymnasium could be postponed until a later date.

"Right now we're using the gym at Calvary Temple (93 Dundas St. E., Belleville), and we can continue using that if necessary," said Mr. VanHuizen.

The school is presently located at 228 Front St. in Belleville. Before moving to the Front St. address, the school was at 249 William St. in the basement of a medical building.

The Quinte Christian High School began in September 1978. It offered the courses required by the Ministry of Education, such as math, English and science, as well as options, such as shop, home economics and typing.

With the addition of Grade 12 in the 1980-81 school year, other options such as chemistry, biology and a work study day will be offered.

"Work study will be one day a week when the the student works in an area he or she would like to work in in the future," said Mr. VanHuizen.

To aid the student in his/her Christian education, two courses, one for Grade 9 and 10 students and the other for Grade 11 and 12 students, are offered. These courses are Bible and Christian perspective.

These two courses, plus the Christian atmosphere the students are in, help to fulfill the purpose of the school.

This purpose is to "direct and guide the student in a discovery of the creation, his Father's world for Christ's sake, so that his understanding of and dealing with reality may be expressed in competent and responsible service to the Lord."

☐ NO ISSUES ☐

As part of our regular summer schedule of publication, *Calvinist Contact* will not publish on **August 8** and **29**, to allow time for staff vacations.

Viewpoint

Ministers were asked: "Who do you say that I am?"

What would happen if today's clergy — like Jesus' disciples — would be asked the Biblical question: "Who do you say that I am?" What sort of response would we receive?

Jesus heard Peter's profession of faith when he said: "You are the Christ, the Son of the living God."

George Gallup, the American pollster, recently conducted a survey for *Christianity Today* among ministers and compared their responses to that of the public.

It is surprising that only 87 per cent of the clergy believe "Jesus Christ is both fully God and fully man." One per cent viewed Jesus as nothing more than a great religious leader, but 12 per cent denied the full deity. That figure was a shock to my spiritual system.

The Southern Baptist clergy chose the orthodox God-man answer almost unanimously (99 per cent), followed by Roman Catholics (98 per cent), other Baptists (96 per cent), and Lutherans (95 per cent).

The average was pulled down considerably by responses from the Methodist clergy, where no less than 30 per cent refused to believe the full deity of Christ.

I would suspect — indeed, I would hope — that a similar survey among Reformed ministers would be higher than even the Southern Baptist figure. In other words, I would hope that there would not be one minister within our Reformed denominations who would deny the deity of Christ.

Answers to other questions in the Gallup poll are also interesting. There was one on life after death. These were the options given in the poll: 1. There is no life after death. 2. There is life after death but what a person does in this life has no bearing on it. 3. Heaven is a divine reward for those who earn it by their good life. 4. The only hope for heaven is through personal faith in Jesus Christ.

About four out of five clergymen chose the last statement, which is no surprise. Yet, of the Roman Catholic clergy polled, 61 per cent chose the third statement while merely half that many (31 per cent) choose faith in Christ as the only hope of heaven.

The general public selected the fourth statement by 45 per cent, reaffirming that only through personal faith in Christ there is hope for heaven. Of the general public, 26 per cent chose the good works route of number three, and an evenly divided 20 per cent chose one of the first two answers.

Mariano DiGangi, Canadian director of the Bible and Medical Missionary Fellowship, says: "The fact that 61 per cent of Roman Catholic clergymen suppose heaven to be the reward of man's good works should provide fresh incentive for the evangelization of such a significant segment of Christendom still plagued with a misunderstanding of the gospel."

We can presume that there is a similar mind among Canadian Roman Catholics. That gives us as churches a two-fold challenge: to seek out those Catholic priests who believe as we do that you only enter heaven through personal faith and to encourage them in their faith; secondly, to seek out those Catholic priests who still adhere to the old Catholic belief of entering heaven by good works. Similarly, we are challenged to speak to those Methodists who deny the full deity of Christ.

Perhaps some day soon we will conduct a poll of our own among Reformed ministers and *C.C.* readers on certain areas of our faith and doctrine to determine just which thoughts exist within our community. It should prove to be interesting.

Keith Knight

Our Faith, Other Faiths

Rev. Johan D. Tangelder

Mission's focus shifts over eight decades

by Johan Tangelder

Editor's Note: *The World Mission Conference was recently held in Melbourne, Australia. Before* **Calvinist Contact** *publishes the series of articles on the conference, it presents a two-part series of background material by Rev. Johan Tangelder. Rev. Tangelder traces the history of the World Mission Conference since 1910.)*

The world mission conference held this year in Melbourne, Australia, was a result of an interesting development in ecumenism. The first one began in Edinburgh, 1910.

World mission conferences have stimulated the study of missions and evangelism. They have brought together Christian leaders from all over the world. They were forums for debate, times of serious searching of Scripture, and questioning of attitudes towards receiving nations. But their usefulness is now challenged. The new theological trends within the ranks of the World Council of Churches (WCC) are a cause of deep concern for evangelicals who perform the lion's share of the mission work being done. They are ill at ease with the pronouncements made by ecumenical mission leaders. The history of the world mission conferences tells why evangelicals hesitate to get involved in WCC sponsored mission conferences.

① Edinburgh, 1910

The 19th century witnessed the advance of Christian missions. By 1900, Protestant Christianity was worldwide. Many felt that the time had come to convene a world mission conference. The conference was called ecumenical. This description was not given because it pretended to represent every sector of the Christian church, but because it represented mission work in every sector of the inhabited world. So the Edinburgh conference became the first truly representative worldwide interdenominational and the largest mission conference the history of the church had ever witnessed.

The delegates faced the future full of confidence and optimism. Many Christians felt euphoric about world conditions. Only a few recognized that Edinburgh would be the end of the great era of world mission expansion. Political tensions were already leading towards the First World War.

The spirit of optimism was reflected by the first speaker at the conference, Lord Balfour of Burleigh. He described the opportunities of the churches in the West in these noble terms: "Nations in the East are awakening. They are looking for two things: they are looking for enlightment and for liberty. Christianity alone of all religion meets these demands in the highest degree. There cannot be Christianity without liberty and liberty without at least the restraint of Christian ideals is full of danger. There is a power unique in Christianity of all religions to uplift and to ennoble, and for this reason, that it has its roots and its foundations in self-sacrifice and in love."

The slogan of the conference "The Evangelization of the Word in this Generation" had basic Biblical connotations. Most of those attending believed that all men were lost and that all men needed to hear the Gospel. Gerald Anderson comments: "Most participants seemed to take for granted that the Great Commission of Christ (Matthew 28:19) was the only basis needed for the missionary enterprise ... the missionary obligation was considered a self-evident axiom to be obeyed, not to be questioned."

The president of the conference was the Methodist layleader John R. Mott. He was an evangelical who was closely associated with the famous evangelist D.L. Moody. Just before he died in 1955, he wrote a letter to Toronto's well-known Evangelical Baptist pastor, Dr. T.T. Shields, editor of *The Gospel Witness.* This letter revealed his deep concern about the developments within ecumenism.

"Dear Dr. Shields:

Your vitally important paper, *The Gospel Witness* and *Protestant Advocate*, reaches me regularly and commands my sympathetic attention. The last number, notably the one containing your sermon on The King of Glory Shall Come In, has moved me more profoundly than any of the many vital numbers. With all my heart I thank you and thank God for this highly important and deeply moving message. Never was your faithful witness more needed, near and far, than in the period through which we are now passing.

With highest regard,"

More than thirteen hundred delegates were from the Western churches. There were only thirty from the "young" churches and not one had come as a representative of a church. Yet the delegates knew that the church in every part of the world had begun to stir. They talked about the future of the "native" churches. But the response of the members of the younger churches was a real surprise. V.S. Azariah, the first Indian Bishop of the Anglican Church in India, voiced the paternalistic attitude of missionaries towards nationals in his country and elsewhere. He said to a stunned audience: "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us friends!"

The Edinburgh conference led to the formation of an ecumenical mission endeavour. As a result, the International Missionary Council was founded in 1921, at Lake Mohawk, New York.

② Jerusalem, 1928

The second conference met at the height of the worldwide economic boom that burst a few months later, ushering in the "Great Depression." The theme was "Life and message of Christendom in relation to non-Christian religious systems and rising secularism."

At the gathering, most of the delegates had become aware that the familiar term "mission fields" was growing obsolete. It seems that at this time, the term "younger church" came into general use. Evangelical delegates discovered a growing desire on the part of the liberals to approach non-Christian religions with sympathy and an appreciation foreign to New Testament standards. There was a move towards universalism. Bishop Stephen Neill, a prominent WCC leader, observed: "Evangelism was no longer in the centre of the picture, and no more was heard of 'the evangelization of the world in this generation."

The bishop believed that the Jerusalem conference had crossed a dangerous theological threshold. He said: "This was the moment at which liberal theology exercised its most fatal influence on missionary thinking, the lowest valley out of which the missionary movement has ever since been trying to make its way."

Conclusion next week.

Rev. Tangelder has recovered nicely from his recent illness and reports that he is doing "quite well." He has resumed his writing for **C.C.** *again. Rev. Tangelder thanks all those who sent him cards and letters during the recent weeks.*

Calvinist Contact

Editor and Publisher Keith Knight

General Manager Harry de Vries

Accounting: Helen VanOostveen
Advertising: Helen VanOostveen
Circulation: Anje Buma
Design: Jeanette Jensma
Secretary: Deanna Struyk
Typesetting: Laurie Payette
Advertising consultant: Harry Dykstra

Edmonton Editor: Wilma VanderSchaaf
Secretary: Anne Hamming

Contributors
Irwin De Vries, Ralph Heynen, Lynn Miller, Johan Tangelder, Carl Tuyl, Ben Vandezande, John VanHarmelen

Editorial Council
Rev. J. Geuzebroek, President: Rev. J. VanHarmelen, Secretary: Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

Subscriptions
$12.00 for one year and $20.00 for two years. Overseas by Airmail $40.00 Surface mail $25.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Thursday 10 a.m. of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

Head Office
99 Niagara St.,
St. Catharines, Ont.
L2R 4L3
Phone (416) 682-8311
Office hours: 8a.m.-4p.m.

Edmonton Office
Suite 211,
10020-108 St., Edmonton,
Alta.
T5J 1K6
Phone (403) 423-4949

LETTERS

A strong federal government is needed for Canada

Dear Sir:

The articles by Philip C. Bom that *Calvinist Contact* periodically prints are based on fear, a distortion of the Canadian political scene, and a defense of an unbiblical ideology. Most of Mr. Bom's articles focus on what he believes to be the socialist views and policies of Pierre Trudeau. Although I share with Bom, an opposition to the basic beliefs of Trudeau, as well as a rejection of socialism as an acceptable direction for Canadian society, his distortions and fear-inspiring approach deserve comment.

In a front page article in the *Calvinist Contact* of May 16, Bom discusses Trudeau's plans for Canada's future. Here, as in his book on the prime minister, Bom relies heavily on phrases and catchwords in order to create a feeling of fear and hostility over against Trudeau. He is attacked for attempting to create a "New Society," a "Just Society," and an "economic and social democracy."

We are not told what these slogans mean or why they are wrong. However, Mr. Bom appears to have two reasons for rejecting them. One, he believes the policies associated with these slogans threaten the status quo in Canada and, two, he believes they are based on a socialist view of politics.

Bom depends more on the traditional fear of socialism among Christians in order to make his attack acceptable than on a clear statement of what is wrong, if anything, with working for a "New Society." An appeal to emotionalism and fear is also made by Mr. Bom's confusion of the word 'social' with 'socialist.' In an unexplained use of a quotation from a 1961 NDP-related manifesto to prove that Trudeau is a socialist, he writes of the prime minister's "committment to 'a social(ist) purpose for Canada (a 1961 manifesto of new democrats).'"

A more careful reading of Mr. Bom's articles shows that he equates the present political situation in Canada with the way it was under the liberalism of the nineteenth century. He equates both of these with a biblical view of justice. He writes that Trudeau "is not motivated by a biblical view of limited government to promote (legal) justice." Certainly the Bible makes it clear that the government has a limited task over against other areas of life such as church and family.

But Bom's view of government is essentially the old liberal idea of "the least government is the best government." He is opposed to Trudeau's belief in the "creative role of government to promote social justice." To this task of government Bom opposes the "creative role of the private sector" and the "market place," as if we must choose one over the other. Both the government and the so-called "private sector" have a lawful "creative role" in society. Is not the proper (biblical) task of government to "promote social justice?" Mr. Bom's hostility to the role of government denies its legitimate positive task.

On the basis of Trudeau's writings and policies, Bom believes that he is a socialist who is about to change the character and direction of Canadian society. Aside from the questionable ability of one man in our society to change its direction, Trudeau is by his own admission, and by the evidence of his policies, not a socialist. Althought Trudeau, as well as all contemporary western leaders, including Jimmy Carter, reject the liberalism of the nineteenth century which denies a role for the government in the economy, the prime minister is clearly a liberal in the modern sense of the word.

In 1976, he declared that "the preservation and strengthening of the free market sector of our economy is absolutely central to the Liberal view of the Canada of the future. That is why we reject socialism, which seeks ever greater government ownership and control of goods."

There has been little in the area of policy that suggests that Trudeau is a socialist. Where government control of the economy has now increased, such as in the creation of Petro Canada and the Foreign Investment Review Agency (FIRA), it has been the result of pressure from the NDP during the period of minority Liberal government. But even here, no observer would argue that either organization has been a threat to private investment in Canada. And hopefully, concern with protecting Canada's interests from foreign domination is not limited to socialists or social democrats.

In other policy areas, such as bilingualism, Trudeau's perspective is also basically liberal, rather than socialist. Certainly, as Bom has written elsewhere, the prime minister has an authoritarian and rationalistic approach to politics, but surely, even liberals must be capable of authoritarianism! Bom's adoption of a nineteenth century liberal, anti-government perspective causes him to wrongly place Trudeau in the socialist camp.

Bom regards the creation of Petro Canada as a sure sign of a reduction in the role of the private sector and Trudeau's creeping socialism. He fails to mention that a large majority of Canadians support the national oil company. Some of these are Conservative provincial premiers, among them, Ontario's Bill Davis. Even Joe Clark has gradually changed his tune regarding PetroCan. Bom further ignores the fact that the Conservative-ruled provinces of Alberta and Newfoundland, and the (conservative) Social Credit government of British Columbia are deeply involved in the direction and ownership of energy developments in those provinces.

In his view of Trudeau, as a socialist who is setting a new direction for Canada, Bom demonstrates his failure to understand Canada's history and political revolution. Government involvement in large-scale economic development is older than Confederation. The Conservative (!) government of John A. MacDonald set up the Canadian Pacific Railway in 1881. Another Conservative government created the CBC in 1932 and the Bank of Canada in 1934.

Canadian economic and political unity has been achieved — rightly or wrongly — by the "creative role" of the federal government in the economy. This has not occurred under the banner of socialism and no historians have ever called it socialism. Canada has never been the land of unfettered free enterprise Bom believes it to have been. Both provincial and federal governments, of all parties, have been deeply involved in economic and non-economic areas of society up to the present day. Besides the economic activities, one only has to think of education, communication, health care, welfare, and lotteries. If Trudeau is really changing the direction of Canadian society, as Bom claims, he has massive historical and contemporary support for his policies.

Mr. Bom's antagonism is also clear in his attack on Trudeau's policies vis a vis the provinces. He accuses Trudeau of attempting to "direct economic development across Canada," while making Alberta "serve the social economic purposes of the central government." Is not the task of the national government nation-wide in scope? Both the Canadian political tradition and the British North America Act empower the federal government to do just that!

Although Alberta and the other provinces are pursuing their economic well-being by essentially the same means as the federal government, they escape Bom's condemnation. Bom appears to accept the recent Canadian romance with regionalism, which justifies the expansion of provincial power without question, while the constitutional exercise of federal power is considered 'intrusion' and 'interference.' Even Joe Clark began to realize toward the end of his term in office that a strong federal government was essential. Because of his animosity toward Trudeau, Bom refuses to see the threats to Canadian unity that a weak federal government would bring.

It is curious that Mr. Bom has never opposed the policies of the Conservative party in the *Calvinist Contact*, even during its time in office. Although PC policies do not fundamentally differ from those of Trudeau, Bom's employer appears to be exempt from his attacks. I would suggest if this paper is to be used for partisan purposes, the articles be designated as such.

I do not write these criticisms in order to defend the ideas and policies of Pierre Trudeau. He has not come to terms with Canada's problems during his time in office and his ideas do not reflect a biblical understanding of justice. But Bom's interpretation of Trudeau does not come to terms with the man and his ideas or the context of Canadian politics in which he acts. Neither am I defending the Canadian political tradition as the final standard by which our politicians should be judged. But to understand Trudeau in the context of Canadian politics, as Mr. Bom fails to do, is essential to dealing with the ideas of the prime minister.

A Christian perspective on Canadian politics generally is precisely what Bom has not given us, since he is primarily concerned with showing how much Trudeau is attempting to change the status quo. This status quo — as Bom perceives it — becomes the norm for his own views. Bom's views only serve to sanctify those aspects of present Canadian society which are unacceptable to Christians.

Mr. Bom's attacks on Trudeau often amount to mud-slinging and the promotion of a state of fear. Fear only serves to paralyze a Christian witness within Canadian society. Christian (and non Christian) Canadians do not have to choose between the liberal status quo and a socialist takeover, as Bom implies. Such an attitude causes us to turn a blind eye to many injustices that exist in Canadian society.

Certainly socialism must be opposed, but it must not be forgotten that the liberal capitalist faith has brought about many of the evils that affect Canada today. Rather than defending the present political structures in order to attack Trudeau, Mr. Bom should provide the readers of *Calvinist Contact* with Christian insight into the secular politics dominant in Canada.

William van Geest,
Weston, Ontario

Response: Bom's political credo

Dear Sir:

I thank Mr. William Van Geest for his lengthy letter and pointed paragraphs. Space permits me to reply only to the main misconceptions.

First of all, my view of politics and government is basically biblical, not liberal or conservative. I am committed to the Christian (Reformed) ideal that government should promote public justice (righteousness) in society, not social justice (egalitarian society) as may become more popular in some of our circles. I do not believe that government is called to create a new social man and new society.

It is good to read that Mr. Van Geest shares my "opposition to the basic beliefs of Trudeau." However, he shares leftest interpretations that Trudeau defends and promotes the liberal idea of Canada. Trudeau talks about the "liberalism of the left." What can one expect from a left-of-liberal who has chosen the majority, governing party to transform Canada? Trudeau has been redefining liberalism since he came to power. He has moved beyond the modern liberal welfare state, (not the old 19th century liberalism) toward a social democracy (guaranteed annual income) and planned economy. The creation of the superministries — Economic Development and Social Development were advocated in the 1961 Draft Platform of the NDP.

A *Social Purpose for Canada* was a collection of essays in the political education of socialism to coincide with the founding of the NDP. In this book, Trudeau wrote his famous essay on federalism, advocating a radical strategy for socialists to gain power and use federalism to transform Canada. He has never deviated from that principle and strategy.

Cont'd on page 5

Valentine Travel Service Ltd.
24 Hour Emergency Service
323 Moore Ave., Toronto, Ont. M4G 3T6.
(416) 429-2222
Baldwin Verstraete (call collect) Dirk Mast
Ria Brouwer Cecile Tjoa

Church Page

Pastoral Pondering

Compassion for the homosexual, but no compromise

On our last week's bulletin, I refered to an encounter with one of the fugitives in today's world: an unwed, alcoholic, mother and her two-year-old child. Like a moth before the flame, I pointed out, this person seems to be determined on her self-destruction. But there are thousands like her around us, those people within the Christian community burdened with the problem of homosexuality.

Daily we are reminded by our secular world that we must "honour and respect the rights and privileges of the homosexual in today's society." It was estimated already 16 years ago, that three to five percent of our population was homosexual (Sidney Katz in the February 22, 1964 issue of *MacLean's Magazine* stated that: "A million adult Canadians are homosexuals"). Today the estimate in the general population is said to be 5 to 10 percent. That could mean that of the total membership of the Chr. Ref. Church (approx. 275,000), taking a low of five percent, more than 10,000 members are struggling with this problem.

In my contacts with people during the past years, I have talked, prayed and counseled with a number of homosexuals. It is a well-known fact that many homosexuals, grown up in the pale of the gospel, have thrown Christianity overboard. It apparently offered no perspective. Hungering for an answer to their life's problems but unable to find the food they need, many homosexuals can no longer be satisfied with the evasions and cliches of conventional Christianity.

It goes without saying that for the homosexual, his constant concealment is a very heavy burden. Exposure often means personal ruin. How short and violent is the condemnation for a person with this hardship. His rejection is so very final, often accompanied with aversion and contempt. Even on the part of the church. As one homosexual put it: "You go to the church for help and you come away feeling wicked and doomed to eternal damnation." Is there no hope for the homosexual?

The Synod of our denomination released a study on homosexuality (1973, Report 42) in which homosexuality is described as a "condition of disordered sexuality" which "reflects the brokenness of our sinful world." Synod also points out that the Christian homosexual "must be accepted in his homosexuality" and should not be made to "wear a mask and conduct himself like a hypocrite." Synod, furthermore, makes the distinction among the homosexual who is the person, homosexuality, which is the condition, and homosexualism, which is the act.

I wonder what all this means in terms of I Cor. 6:11, where the apostle states: "And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Isn't the implication of this that we, as Christians and as church, do not have the right to speak of a brother as a homosexual? It is true that Scripture says that homosexuals do not inherit the kingdom of God (I Cor. 6:9), but "those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24).

What is the efficacy of Christ's atoning work upon the life of man? We believe that the *whole* man is transformed according to the riches of God's grace. Scripture tells us that God "desires" the salvation of all people (Ezek. 33:11). It is, of course, not a desire of salvation irrespective of faith and repentance. In terms of the "royal law" to which James refers (Ch. 2:8), we are called to bring the Word of Christ to bear upon the people around us (the homosexual included). We must tell man that he is a sinner from the top downward and throughout, that his spirit is in rebellion. And we must go on to say that through the grace of God, man is no longer in bondage to sin and that it becomes possible for him to act as in righteousness.

When a person becomes a Christian, he has a new nature. That implies that the name "Christian homosexual" is really a contradiction in terms. As a friend of mine wrote: "If our Lord brings homosexual behaviour to an end in an individual and, more than that, destroys the passionate desire for such behaviour, we are not really saying anything meaningful" with expressions like: "Homosexual constitution," "Christian homosexual" and the like. May the Lord give us all the conviction that anyone who is joined to Christ cannot ask at the same time, shall we continue in sin? We have to care more — Christianly and compassionately."

Rev. J. Hielema,
Maranatha Chr. Ref. Church,
Calgary, Alberta

Recognition of the Spirit at work

At our last consistory meeting we discussed the matter of Pentecostalism and the position of the Christian Reformed Church concerning faith-healing, speaking in tongues, and prophesying. We were reminded that these are gifts of the Holy Spirit and may be used as such in this day and age, and that we ought not to take too lightly these gifts or shrug them off. We were also reminded, however, that within the Chr. Ref. community, the Holy Spirit is very active and the Lord has indeed blessed us many times with his healing grace and mercy. The fact that he has called us through his grace (it is not our doing) is a miracle in itself. We have also witnessed many times in the past, how the communion of saints has been a reality and a blessing to many of us through the suffering of sickness and death, and, how through all of this, the Lord continues to give us inner peace.

Maranatha Chr. Ref. Church,
St. Catharines, ON

Even though Chr. education has flaws

Education is not easy. Christian education is not easy either. Christian school students are not aways as motivated as we may expect. Christian school teachers are not always at peak enthusiasm. Christian schools themselves are not always models of loving communities. Christian school parents are often hazy about the goals and practices of Christian education. Those are a lot of negatives. But we keep on doing Christian education for one basic reason. In those schools, the Lord Jesus Christ is honoured. His Word is sought as the guiding principle. His Holy Spirit is coveted as the source of light and love. That's why there is no substitute for Christian schools. That's why we always do our best to make Christian schools better. That's why we never give up even in the face of disappointments.

Zion Chr. Ref. Church,
Oshawa, ON

Press Parade

Evangelism via the kitchen

Coffee break (evangelism) has come to a close for the summer months. As leaders we thank God for the increasing interest in the Bible and even hunger for the Word of God in our community. One lady responded to the Coffee Break ad in the Aylmer paper. She drove from Nilestown every Tuesday morning to study the Word and find fellowship with Christian friends. Others who live a few blocks from the church came too. Many of these women started to attend church services at the church they once attended as a child and came to realize the minister's sermon spoke to them personally now.

It is exciting seeing God working in the hearts and lives of people. Digging into the Word of God is exciting. This is what has group members coming back week after week. These women were also discovering that the Bible was not only interesting and exciting, but also that it had relevant answers to the needs and problems of their own lives. As leaders, we wish to thank you especially for your prayer support and ask you to continue to pray for those women who have not as yet made a commitment to Christ.

Chr. Ref. Church,
Aylmer, ON

Sarnia evangelism

Last Monday the Council for Evangelism of the three Sarnia Chr. Ref. Churches met at the home of Jane Das. Below follows a digest of the discussions and decisions:

The Wayside Chapel will be opened to the public sometime during the month of May. Some work needs to be done on it. Volunteers are requested to help paint the Chapel in the near future. If you have some time available within the next couple of weeks, please contact Art Veenbaas at 542-9133.

Sunflowers report an attendance of some 40 girls. A recent "sleep-in" (or was it "stay-awake-in") was enjoyed by all girls. We thank God for this reach-out.

Good response is forthcoming from our Motel Ministry, as many Bibles are placed in local motels. Recently 350 new Bibles were purchased for placement. Council wishes to express its sincere appreciation to Mr. L. Kaldeway for his faithful service by placing these Bibles in the motels. God bless you, brother Kaldeway.

The Council continued further planning on the forthcoming Reformation Rally to be held on Sunday, Nov. 2. Rev. A. Kuyvenhoven, editor of *The Banner* will preach at the Rally.

The Council finalized the 1980 Budget to be recommended to the three consistories for approval. The total budget for 1980 is approximately $2,000.00.

Sarnia Chr. Ref. Church bulletins

Calgary: a Christian telephone distress centre

We are becoming increasingly aware of the need for an additional Christian Distress Centre which will offer friendship by telephone 24 hours a day. This centre will be manned by volunteers who will receive an extensive training in active listening, befriending and referral. The Telecare telephone ministry has this secondary purpose as well, to provide opportunities for lay people to develop personal skills and to put faith to work in meeting real human needs and to allow churches to work together in ecumenical community service.

Maranatha Chr. Ref. Church,
Calgary, AB

Church News

Christian Reformed

Called

—to Langley (First) B.C., Rev. Martin Contant of Ancaster, ON.

—to Hamilton (Mount Hamilton), ON, Rev. Ralph Koops of Chatham (Grace), ON.

—to Listowel, ON, Candidate Gerrit Veeneman.

—to Lethbridge, AB, Rev. Gerrit Bomhof of Mount Brydges, ON

Declined

—to Hamilton (Mount Hamilton), ON, Rev. Gerrit Bomhof of Mount Brydges, ON

—to Jarvis, ON, Rev. Gerrit Bomhof of Mount Brydges, ON.

—to Simcoe, ON, Rev. Gerrit Bomhof of Mount Brydges, ON.

—to Collingwood, ON, Rev. Lammert Slofstra of Chatham (First), ON.

—to Brockville, ON, Rev. Lammert Slofstra of Chatham (First), ON.

New clerks

Exeter, ON — Mr. Chester Baarda, Box 84, Exeter, ON N0M 1S0.

Strathroy (Westmount), ON — Mr. Bert Bakker, 248 Riverview Dr., Strathroy, ON N7G 2G6.

New address

Rev. John Bolt, 1323 Griggs SE, Grand Rapids, MI 49507

Classis Alberta South

Classis Alberta South will meet for its fall session on October 20 and 21 at the Bethel CRC, Saskatoon, SK. All matters for the agenda including reports to be distributed must be in the hands of the stated clerk by September 5.

Stan Drenth,
Stated Clerk

Classis Chatham

Classis Chatham will be meeting in regular session on Tuesday, September 16 at 9:30 a.m. at the Windsor CRC. All materials for the agenda must be in the possession of the stated clerk by August 8.

G.J. Bomhof,
Stated Clerk

Canadian Reformed

Called

—to Edmonton (East), AB, Rev. J. Geertsema of Chatham, ON.

Declined

—to the Free Reformed Church at Albany, Australia, Rev. John Van Rietschoten of Carman, MB.

Visiting P.E.I.?

For the time of worship in the Charlottetown C. R. Church, Check the Charlottetown newspapers.

Response: Bom's political credo (cont'd from page 3)

Trudeau may be in the tradition of the CCF, but hardly in the tradition of John A. MacDonald's conservative government. Trudeau may differ even from the traditional NDP position of nationalization. It is one thing to establish Crown Corporations where private business fails or fails to undertake certain developments. It is another thing, when Trudeau establishes Crown Corporations and state-to-state import and export companies in trade, agriculture, and energy, where the private sector has been innovative and successful. The federal government has a national role in the economy, but that is different from a "national industrial strategy" for a centrally planned economy.

I do not fear socialism. But I do "fear" that our older generation understood socialism better than the new generation. Some of our present and future leaders seem to believe that socialism is just another good economic system, while our (grand-) fathers — founding fathers of Christian political action — understood socialism to be a secular, humanist ideology (religion). But how can our Christian leaders provide proper direction, if they fail to discern the spirit of the age, the spiritual-political direction of our world statesmen, including our internationalist Prime Minister?

As far as my interpretation of Prime Minister Trudeau's Canada is concerned, I have not had to make any major changes since the publication of the book. As a matter of fact, many new developments were anticipated, if not predicted in my critical study of his statesmanship. The direction of his priorities and policies will become more evident in this decade. One hopes that they may become more self-evident to people like Mr. Van Geest.

Philip Bom,
Ottawa, Ontario

Where is the Christian scholar?

Dear Sir:

Some time ago we in Chatham, Ontario, had the privilege of having Dr. N. Wolterstorff speak at an annual A.A.C.S. banquet. The professor had been asked to tell us something about the place of the Christian scholar in the Christian community.

What are we accomplishing by paying for scholars at (e.g.) Calvin College as well as (say) the Association for the Advancement of Christian Scholarship? Dr. Wolterstorff judged it best to get at that by sharing with us a bit of his own pilgrimage as a scholar.

He related how his work as a scholar began in the early 1960s. He was working in philosophy. A book was published for fellow philosophers and other scholars.

Later a book was produced by him and other Christian colleagues entitled, *Christian Liberal Arts Education*. Wolterstorff also gave a speech, "Curriculum: by what standard." Other things were written including a booklet, *Religion and the Schools*. His involvement in the Christian school movement forced him to do work on the philosophy of the movement.

Dr. Wolterstorff also told us how he got involved in a Christian philosophy of art as well as in the liturgical committee of our Christian Reformed Church. Consequently, he became aware of our lack of knowledge of liturgy.

Through other circumstances, the book *Reason Within the Bounds of Religion* came about. It deals with the relation of faith to reason.

Along the way, Dr. Wolterstorff has studied and spoken on another number of topics as well.

The long and short of it all was that the professor felt that Christian scholars must increase their own understanding but also give guidance to the Christian community as well as to society at large. Whatever happens in the intellectual world, to a large extent, determines what happens in society generally.

The speaker told us that the Christian scholar, along with others, is called on to do whatever can be done to lift the burden of sin and evil. Shalom, that is, peace and righteousness, is to be brought about.

The Reformation saw that cultural development was important. What was not always seen was that culture comes to us in social form and that social institutions are fallen.

The Christian scholar cannot just work in the area of scholarship but must also give guidance in everyday life. Wolterstorff said that as God's people, we should insist on that.

He also observed that the community of scholars in North America is immensely secularized, much more so than the people generally. Scholars carry an immense weight in a culture.

The Christian scholar has to be present, contributing, struggling and at the same time, serving his fellow Christians.

Wolterstorff warned against triumphalist notions. Yet, he said, we have to be faithful realizing that we are riding a profoundly secular wave. The challenge to be faithful is there for the scholar as well as the rest.

It was good to hear Dr. Wolterstorff again. It is a number of years ago that I sat in his modern philosophy class. As I now listened to him, and heard of all his activities I could not help but think, you too have grown and come a long way, realizing ever more the need for the Christian message to get out.

I, personally, share his challenge to Christian scholars. We should not just have scholarship for scholarship sake only. Christian scholarship may never be an end in itself. Nothing should be when we go by the name Christian.

Our Christian Reformed community has a vast array of impressive scholars. Think of all our higher institutions of learning. Think of our entire Christian education system.

Somehow, somewhere, I feel that our educators could have a greater impact on society. There should be more confrontation with the spirits of the times. Our teachers should have more contact with teachers of different schools of thought.

Do not let your education, your knowledge be an end in itself. We are here for a purpose. It is to let the Light shine.

Reformed scholars and scholarship have the unique advantage of personal commitment to the Lord as well as responsible and respectable scholarship. With those ingredients we pray for God's blessing as we seek to live by faith in Christ our King.

Ralph Koops,
Chatham, Ontario

Criticism of Schuller "unChristian"

Dear Sir:

I started to read the *Calvinist Contact* this past winter and find it most unChristian of you to continually criticize other parts of the body of Christ, as you have again done so in the article "The Stars Shine in Schuller's Crystal Cathedral," June 13, 1980.

My main concern is not to defend him in spending 16 million dollars for 8,000 members, (although if you would calculate what it would cost to build all Christian Reformed Churches today, per member, you would be surprised at the number of tons of food it could buy), but to show you that you are hurting the Body of Christ (Cor. 12).

Jesus has told us repeatedly not to judge or criticize, but to love others. The apostles seem to back this up as we read James 4:11 and John's epistles clearly tell us to love our brothers in the Lord. Christians have enough on their hands fighting against the attacks of the devil, i.e.: "The Wittenburg Door" and should reserve their energies for that purpose. Even Satan is smart enough not to fight his own. (Mark 4:23).

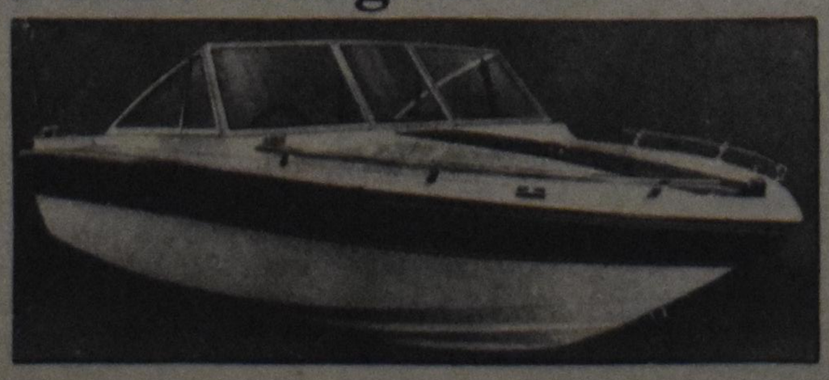
You call Dr. Schuller an "organization man" but just maybe he has been given Elisha's second portion, or some of Solomon's wisdom, or some of Paul's oratory abilities, or an extra measure of the Holy Spirit. Thank God for men and women with dreams and visions who started our denomination, our Christian schools, our Christian Mental Institutions, CRWRC, Canadian Home Bible League, Senior Citizen Homes, etc., and yes, your paper also. These costly enterprises are not monuments to the founders, but to the glory of God and it is God's worry whether or not Dr. Schuller's church will survive without him. (Rev. 2:23 B).

You should be thanking God that millions are being reached throughout the world, via T.V., with the message of Jesus because He will not return until all have heard that message. Thank God for these men of visions and actions and pray for them and you will also receive their reward. (Matt. 10:41, 42).

If you could ask Jesus today, whether or not Dr. Schuller is doing the right thing, He would probably give you the same answer He gave His disciples in John 21: 22: "what is that to you? You follow me."

Ann Algera,
Chatham, Ontario

Johnson Outboards
Peterborough Boats



Bay City Marine
136 Hester Street, Hamilton
385-0310 *W. Nagtegaal, prop.*

CSS
Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8
Harry Houtman
Executive Director **1-416-598-2181**

Wallpaper Ceramic Tile
General Flooring Limited
387 Barton St., Stoney Creek
Come & visit us at our new location!
— ask for Jetze Ytsma —
We supply and install
Ceramic Wall Tile Vinyl Floor Covering
V.A. Tile — Wall to Wall Carpet
580-1311 **662-1511**
Paint Carpet

MARITIME MEANDERINGS

by Virginia LaGrand

Winters are mild in the Maritimes, but spring comes late. June is a time for tulips and lilacs, for sundresses and wool jackets. It is also time for an annual rally of women from the Christian Reformed Churches.

This year the gathering was in Halifax, and the women of the All Nations Christian Reformed Church arranged to use the facilities of the Sisters of Charity Mother House just north of town. Adjacent to the Mother House is Mount Saint Vincent University, a women's college whose president is known locally as an outspoken feminist. Dr. Fulton defends the idea of having a university for women, saying that it provides one place where women can be trained for leadership in modern society. There they cannot be held back by their unwillingness to compete with men.

The conjunction of the Sisters of Charity and of feminism with the Christian Reformed Maritime Women's Rally was purely accidental, but it does bring up a concern which lurks in the background for those planning or attending women's rallies: What is the function of these meetings? They demand an extraordinary amount of time and energy from the organizing congregation, travel time and babysitting arrangements for many who attend, and a large sum of money from the whole community.

Often these meetings are called "Ladies' rallies," but to some native English speakers the term "lady" has become offensive. It has been associated with an aristocracy whose women had no important work to do, but could afford to go around the countryside sightseeing, shopping and drinking tea. Perhaps our rallies fit this pattern. Certainly most women who work outside their homes do not take a day off from work to attend. But just as certainly, the women who come are not the idle rich. If, however, the Rally is simply a day off for hard-working homemakers, plans for serious discussions at rallies might be inappropriate. Nevertheless, serious discussion is what many of the women expect.

While it is not unusual for a large number of Christian Reformed men to gather and discuss their Christian faith and its practical implications — witness our diaconal conferences, consistorial conferences, classes and synods — it is unusual for women to gather and have this kind of meeting. Nevertheless, as the Christian Reformed Church now operates, it is perhaps only in women's rallies that women can expect Jesus' declaration of the kingdom where "your sons and daughters shall prophesy" to be fulfilled in public meetings. Perhaps something of Dr. Fulton's argument for women's colleges also holds true for women's rallies.

Whatever the feminist implications of the traditional women's rallies, most of the women organizing the meetings must believe that such occasions are part of the way our church does its teaching. This was certainly the conviction of the Halifax women as they chose for consideration, concerns of two of the families in the congregation: fostering, and natural family planning. They decided to consider these topics under the theme "The modern family in Christian community." One goal of the conference was to elicit discussion which would be of value to all of the women in the widely-scattered Christian Reformed Maritime community. The Christian values in family planning and those involved in caring for a foster child are ones which need affirmation by the whole community, even though these issues concern the private lives of the people involved.

Some of the women attending the rally had been foster mothers or had observed friends being foster parents. These women spoke movingly of the need for patience and wisdom in fostering, of the joy it could bring, but also of the heartbreak of seeing the Christian training given to a foster child seemingly swept away by his adoption.

The evening presentation was made by a married couple who teach the Billings Ovulation Method of Natural Family Planning, developed by an Australian research team, Drs. John and Lyn Billings. This approach to family planning says that a couple's fertility is of central importance in their marriage, and that since God has given women reliable (98 percent) observable signals of her fertility, He has thereby given each couple the means to cooperate responsibly with Him in the creation of new life.

The presentation and the discussions following were given as testimonies by couples who felt that their own Christian faith and their marriage relationship had been enlarged by this approach to family planning. Such testimonies led others in the discussion groups to share their own deeply-felt but not often spoken convictions on the responsible Christian use of sexuality.

No single conclusion on the subject emerged, nor was that the goal of the presentation. Rather, the hope was that this introduction to the subject would lead to further discussion within the Maritime Christian community both in the homes and in the churches. The alternative possibility is that children of the church who see Planned Parenthood and other sex education material at their public schools, the public library or on television, may come to assume that our faith is too "spiritual" to be relevant to family planning.

The function of women's rallies is probably not to train women leaders for the Christian Reformed Church, but to be a part of the endless chain of dialogue with the Scriptures which characterizes the way our church teaches things. To find out the Christian Reformed teaching on issues of faith and life, one cannot appeal to a single authority, but must listen to the discussions of the church members — the men and women in congregations, the elders and deacons, the pastors and theological professors — all who believe that if they seek the Lord's will they will find it, and that His word is a lamp to their feet, but a lamp which must be trimmed and refuled in community discussions as well as in private study.

PASTORAL COUNSELING

Twentieth century idolatries

Ralph Heynen

The philosopher John Stewart Mills once said that if he would reach all that he longed for, he would feel that life was no longer worth living. The trouble with people who feel like that is that their goal is defective. They have set up ideals for themselves that are inadequate.

Sad to say, there are many who have inadequate goals. This is merely another way of saying that they are idolators, for they worship something less than God. I'm convinced that even within the Christian church there are those who worship idols, who have gods of their own making, upon which they set their devotion and their love. Of course, the one that comes to mind most readily is that of material things and wealth. Materialism is something that touches the lives of most of us. There are few people who go through this world and who say: "I don't care whether I'm poor or rich or whether I have anything or not." That's not the way we've been brought up.

We bring up our children to be ambitious, to be striving, to move forward, to get ahead in this world. But material wealth should not be a goal in itself. We need money to pay gas bills or to pay our mortgage. But a desire for wealth, for riches, for a lot of material goods, becomes idolatry. This is building our security on something other than God and the things of the spiritual life.

There is something inviting about wealth. It unlocks doors for luxurious living, it gives a sense of prestige and status that can be found in no other way. This has a very strange power over the human spirit. On a day's visit in Las Vegas, you may watch people's faces at the gambling tables and see how intent they are to win. The lure of riches inflames the imagination and goads men to greed.

If you see (as we have had opportunity to in the past winter) some of the great mansions that have been built along the Atlantic coast (the "gold coast," so called) and you see these people who have such great wealth — whether they have gained it by inheritance or by their own industry makes little difference — these people are not genuinely happy. They may be able to drive their Rolls Royces and have their yachts and all the other things that they buy, but are they happy? More happy than the people who live down the block in more humble cottages? I don't think so.

During the time that we were there, there were at least two suicides, one of them rather gruesome. In those mansions were people who couldn't face life anymore. They had reached the breaking point and they felt that death was prefered to life. An inadequate goal. Money can be like a god that entices the hearts of men. It can have a god-like control over them. I'm afraid there are many, many people who have laid so much emphasis on the material things that they have become idols.

There are other things for which men strive. There is, for example, the position of honour. Desiring to be the chief in the factory, or in a shop or store, or the mayor of the city . . . or having a desire to be President of the United States. The search for honour, to be recognized. I find this quite common among the TV personalities. Some say they rather enjoy the fact that people recognize them when they're on the street or when they drive by in their cars or go to a supermarket.

There are others who find their ultimate goal in having pleasure. After all, you don't want to go through life as a sad sack and for that reason you look for things that give you pleasure. All of us live by the pleasure and pain principle. We try to avoid pain and we seek pleasure. But this can be carried to an extreme and then the big thing in life is the enjoyment that people can have.

People may spend their time in night clubs or disco places and find a real satisfaction in being entertained in some lounge. They may spend a considerable sum of money for this because pleasure has become a goal in itself. But whenever you set pleasure as a goal, you've lost it! Real pleasure is not attained when you say: "Now we're going out to have some fun!"

The real pleasure of life is something that you gain in the ordinary pursuits of life, in the work you do and the accomplishments you have. You can soon lose pleasure or tire of it. Hearing music for an hour may be pleasant, but hearing it for three hours may become rather boring. That's the way it is with many things in life. We soon get tired of our little toys because, after all, it's an inadequate goal, an inadequate ultimate.

We could mention a lot more idolatries but these are the three that are most commonly mentioned and I think Jesus talks about all three, too. God placed man in this world to honour Him, to praise Him. We can praise Him with our wealth. If we're in a position of honour or authority, this can be a means of praising God. But our goal is not really the money or the honour, but that is only a means to an end. There are people who have a lot of wealth and who use it for God's sake. There are people in high positions who use their influence for Christ's sake.

The more we see this, the more we realize that what may seem to some to be an idolatry is really a means through which we can honour and praise our God. I'd like to encourage you to set lofty goals. The older I become the more I feel that each one of us needs some goal towards which to strive, or several goals — and goals that are always just a little bit beyond our grasp — so that we have to walk on tiptoe. The more we do this, the more life becomes rich and full. It's like the man who has turned aside from his idol worship and found the glorious freedom that there is in the worship of the living God. You and I need that.

THOUGHT FOR THE WEEK:

Poverty is no virtue; neither is wealth. It all depends on how you use it. Money or the love of it can hide the face of God, but we can also use it as a means to honour Him. Our Lord said: "A man's life consists not in the abundance of the things which he possesses."

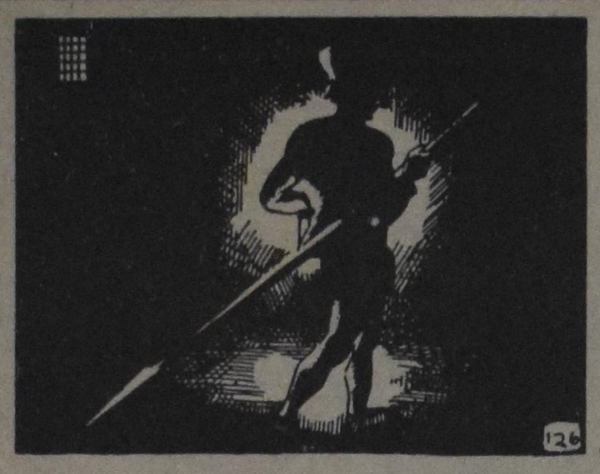
The Adventures of the Jolly Baker

by W.G. Vandehulst

125. That night they stayed at *The Three Barrels*, a fine inn on the city square. Baker Bumble had a good night. Again he slept on top of his little box. It made a lump in his mattress. When he had come in from the barn, he had kept it carefully hidden under his cloak. As he was carefully hiding it under his mattress at bedtime, he suddenly broke into a loud laugh.

"What's so funny?" his wife asked crabbily. As she folded her skirt, she saw how wrinkled it was. "That numbskull and his switch!" she grumbled. And she couldn't very well put on clean clothes in the morning. She wouldn't have anything left to wear when they came before the King of the North. The trip could take several more days.

"What's so funny?" she snapped again when she didn't get an answer.



126. "Oh, nothing. I was just thinking."

"Thinking? You should have thought before you hit that donkey! Just look at my skirt!"

That night as Mrs. Bumble lay awake in the stillness because she didn't feel at home in the strange bed, she suddenly got a terrible fright. She heard something. What was it? Was it on the stairs? Was it outside? Yes, it was outside. It sounded like someone sharpening a knife.

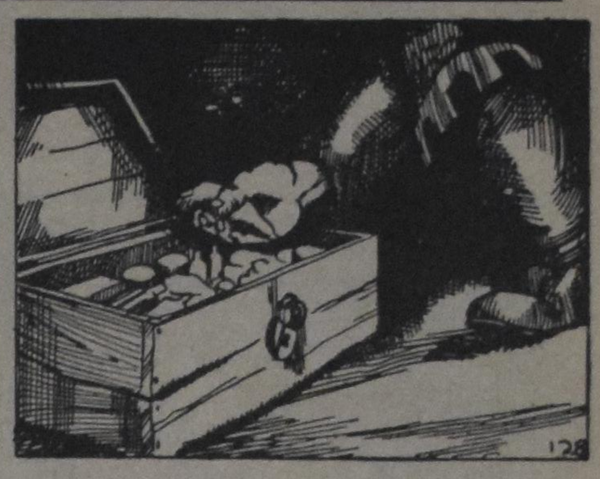
She began to duck under the blankets. But she steeled herself, climbed over her sleeping husband and tiptoed to the window.

It was the night watchman going by, a lantern in his hand, dragging his pike behind him. "That oaf!" Mrs. Bumble muttered as she climbed back into bed. "Scare a body half to death!"

127. They journeyed on. One sunny afternoon they stopped to have lunch along the road. Tired from her sleepless nights in strange beds, Mrs. Bumble dozed off. Quietly Baker Bumble stole into the woods.

"Yes, that's what I'll do," he muttered to himself, laughter sparkling in his eyes. He searched under bushes and in the tall weeds. At last he found it—a small, purple flower with brownish leaves. It was the leaves he wanted. Hurriedly he picked them and put them in his pocket. He kept up his search until his pockets were full.

His wife was still sleeping when he returned. Climbing on the wagon, he rolled the leaves together and hid them under the heavy box full of clothes. There they would dry.



128. Every morning, while his wife was getting dressed, carefully smoothing every pleat in her cap, jacket and skirt, Baker Bumble checked his leaves.

They dried quickly. Soon he could strip the leaves off their stalks and crush them into fine, yellow powder. Then he put the powder into a little bag marked pepper. This was stored in his box of secret raisin-bun ingredients. The little bag was tucked between all the other bags and bottles, and no one knew about it except Baker Bumble himself.

He rubbed his hands together in secret delight and his eyes sparkled. "I have another secret ingredient. Ha-ha-ha!"

129. The journey went well. To be sure, they had many more adventures. Once, as they were coming down the slope of an arched stone bridge, one wheel came off the wagon—on Mrs. Bumble's side. Once they got lost. The trail became poorer and smaller. Finally they ended up in a swamp. Turning the wagon earned Bumble wet trousers and a scolding from his wife.

Another time they found themselves in the middle of a herd of cows. Mrs. Bumble's scolding and shouting made the cows mill about in confusion, only making things worse. Because of the delay, they reached the city after dark. The gate was locked so they had to spend the night in a barn.

130. But they were approaching the border. Beyond that border lay the kingdom of the ill-tempered King of the North who had summoned them to his castle.

Slowly their fear of the black rider with the pointed hat had faded. They had seen no more of him. They had seen nothing in field or forest to remind them of him. In every inn where they stopped to rest or sleep, in every shop where they stopped to buy, they asked if anyone had seen a healer in a pointed hat. But no one had seen him.

Slowly they had begun to forget him. Sometimes, for as much as half a day at a time, Mrs. Bumble forgot to be crabby.

131. One day it began to rain. Soon the donkey's back glistened wetly. The finicky beast didn't like stepping in puddles, so he swerved from one side of the road to the other, jerking the wagon along behind him. Bumble let him pick his own way. But sometimes the baker was tossed against his wife as the donkey swerved. His ears burned from her scolding.

In the distance, in the gloomy rain, in the gray mist that hung between the trees, a dark shape loomed up on the lonely road. It moved. It was the figure of a man plodding wearily along the road ahead of them. He was carrying something on his back. A large, heavy bundle. Its weight pressed him down.

"At least we're a lot better off than that fellow," said Baker Bumble.

132. The donkey wasn't going very fast, but it didn't take him long to catch up to the bowed, plodding stranger. The wagon pulled closer and closer. The man looked like a pedlar.

"Hello! How-do!" shouted the friendly Baker even before they pulled alongside. The man didn't seem to hear.

"Hello!" Baker Bumble shouted again as they passed him.

The man tried to nod with his head. But he couldn't under the heavy bundle. He stopped. His knees were shaking and he had to steady himself to keep from falling.

"Poor man!" thought Baker Bumble. He felt sorry for the pedlar.

Copyright © 1980 Paideia Press

W. & H. VOORTMAN LTD. • TRADITIONAL FAMILY BAKING, QUALITY GUARANTEED •

Voortman Cookies
TRADITIONAL FAMILY BAKING

Missions: Bibles received eagerly by students in Nigeria

by Dick Seinen

Mr. Seinen, from Terrace, B.C., is a missionary in Nigeria.

"They are not old enough to receive a complete Bible!" claimed the Islamic Religious Knowledge teacher in Serti. What brought about this strong assertion?

Late last year the Christian Reformed World Mission in Nigeria received 50,000 RSV Bibles for distribution to students in Benue and Gongola states of Nigeria. With the help of many of our Christian Reformed churches, the World Home Bible League (WHBL) sent the blue Bibles to our students.

The first step in Gongola state to get the Word to the students was a "sticking party." Almost all the missionaries of the Christian Reformed Church of Nigeria (CRCN) participated in this party. Stickers were placed in each book which explained that the Bible was donated by the CRCN in cooperation with the WHBL. They also had room for the student's name. The purpose of the gift was to enrich the devotional life of the student and that it be used as a textbook in the classroom. Bible is still recognized in the government schools as a full status subject on the same level as literature or biology.

Permission for distribution was received from the Ministry of Education. With this permission in hand, we moved Bibles by pickup, car and airplane to such places as Ibi, Wukari, Donga, Baissa, Serti and Takum, names which may be familiar to many North Americans.

Since the takeover of voluntary agency schools by the government, and because many new schools have been opened, there is not enough money available for new textbooks for the students each year. Some schools used to require their students to bring their own Bibles. Others did nothing. Often four students had to share one Bible. The value of getting Bibles into the hands of these young people is unmeasurable.

Questions arose: "To whom do we give these Bibles? To every student, or only to the Christians? What about the boys and girls who take IRK (Islamic Religious Knowledge)?" This last question is always a very sensitive one, and we must respect the wishes of those who are not Christians. We left the answer up to the principals of the schools. Some of the schools completely omitted the Muslim students when the Bibles were handed out. Some left the choice up to the students themselves. Muslims in Gongola state cannot take Bible subjects until they have the written permission of their parents.

In all the places where the Bibles were handed out, a ceremony was held at the school with the local pastor and a church elder present. In the brief service that was held in Serti the Muslims attended as well as the Christians. Pastor Nuhu Panchiri spoke to the students. It was carefully explained in English and Hausa that the Muslim students could have a Bible if they wanted a copy, but they were not forced to take one. Surprisingly, a number of them came up and received a Bible from Pastor Nuhu. After all the Bibles had been handed out, the Islamic teacher got to his feet and asked how it was possible for us to give complete Bibles to his students when at their young age (13-18), they were not old enough to receive a Quran, the holy book of Islam. His remark caused most of the Muslim students to return their copy of the Bible. But this was not the case in every school. Our primary aim was to get the Bible to Christian young people and in that we did succeed.

The Bible is being taught in these government schools with considerable success. Classes are large even though Christian Religious Knowledge is an elective subject. "The Fellowship of Christian Students" is also a dynamic group in most schools. Activities are organized and carried out by students with minimal pressure and control from teachers and sponsors. Church attendance by students is generally high.

The Nigerian churches recognize the value of Bible training in schools. Nigerian Bible teachers are being trained at Seminaries and Bible Schools, and the help of our mission in providing additional teachers is continually sought.

The importance of having Bibles available to each student has proven great. Therefore, the special event of this Bible distribution has become an essential step for the training of tomorrow's Christian leaders.

Johannus

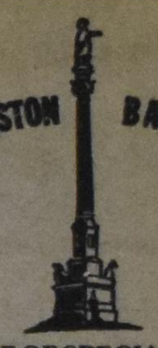
The better organ for home use. Can be converted to use in smaller churches.

JOHANNUS ORGANS
(Ontario) Co., Ltd.
P.O.Box 17, Drayton, Ont.
N0G 1P0

Tel: 519-638-2784.

Come and see our
NEW SNACK BAR!
FREE bowl of soup with this ad!
30% OFF all imported gifts.

Windmill Delicatessen and **Gifts**
14 Coldwater Road, Orillia, ON — Telephone: 325-9721

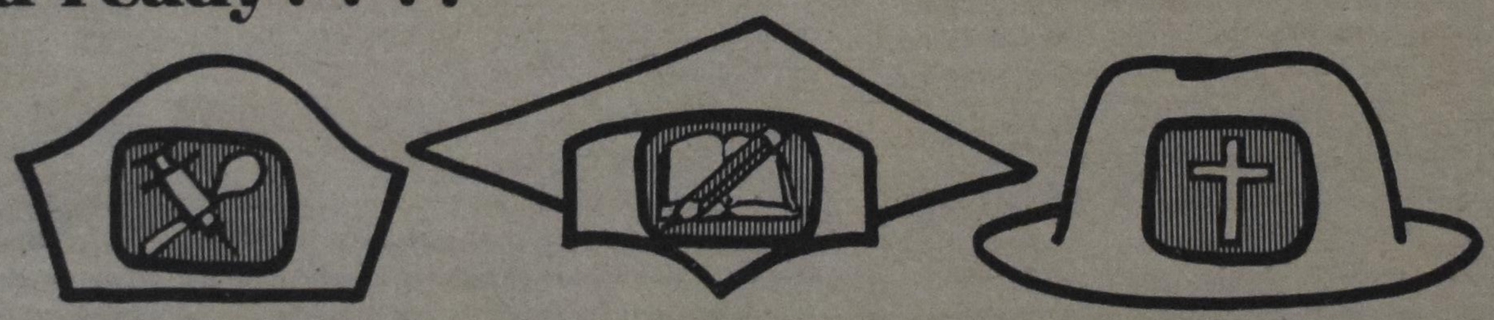


HOUSE OF SPECIALITIES

120 LAKE STREET
PHONE 684-9112
WM. D. KELDER

BREAD
As "natural" as we can bake it
10% OFF
on order of 10 or more loaves.
Homemade White or 100% Whole Wheat

We're ready . . .
Sierra Leone is ready . . .
Are you ready . . .?



The CRC's "special hunger project" is ready to go. Enough money for the first year is here; the arrangements with the government of Sierra Leone are made; the plans are in hand.
We need these people in 1980.

Health/nutritionist
experience or degree in community health services
B.S.N. degree or equivalent

Literacy Worker
degree in linguistics or related field

Church Developers
seminary or Bible college training
two needed in 1980

Other Qualifications:
commitment to missions, commitment to development, minimum six-year commitment to Sierra Leone, ability to adjust culturally.

Are you ready to commit yourself to foreign service? In the name of Jesus Christ.

CONTACT
CRWRC
2850 Kalamazoo SE
Grand Rapids
MI 49560
(616)241-1691

Support our advertisers!

BRIGHT

. . . the sound you hear on CJVB/1470 . . . Vancouver's only radio station to serve all Canadians, including those fortunate enough to speak more than one language.

Tune us in. We're on the right side of your dial.

cjvb ALL CANADIAN 1470 RADIO
we're the one!

REAL ESTATE

Relocating?

Contact one of these agents for real estate advice in your area.

Edmonton

This space is reserved for you!

Edmonton

ADA REALTY LTD.
6519 - 112 Avenue, Edmonton, Alberta T5W 0P1.
Sid Vandermeulen
Phone: 471-1814

Hamilton

A. E. LePAGE (ONTARIO) LTD REALTOR

550 Fennell Ave. E., Hamilton, Ont.
FRED HAGEN
Bus.: 387-2424 Res.: 389-3405

Kingston

RE/MAX Realtor
Thousand Islands Realty Inc.
830 Development Dr.
389-7673

Listowel

132 Wallace Avenue, N., Listowel, Ont. N4W 1K7
DON HAMILTON
Real Estate and Insurance Ltd.
DOUG HAMILTON
Phone: 291-3500
"We Sell The Earth and Insure Everything On It"

London

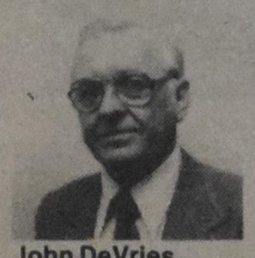
Ron Schelhaas
M.L.S. Realtor
RON SCHELHAAS F.R.I.
Broker
Phone: 519-455-7558
Commissioners Rd. at Hwy 100, R.R.#8,
London, Ontario, N6A 4C3.

Mississauga

Century 21
FRED SCHURINGA
Phone: (416) 823-1817
Schuringa Ltd.
member broker
1722 Lakeshore Rd. W., Mississauga Ont. L5J 1J5.

Ottawa

Century 21
Town & country properties including farms
John DeVries Realty
5 St. Claire Ave., Ottawa K2G 1Z8.
Phone: (613) 224-3945



John DeVries

St. Catharines

DUCA Realty Ltd.,
Realtor
391 Vine St., St. Catharines, Ont. L2M 4T9
CARL MAARTENSE
Phone: 937-7122 Res. 934-0426

Chatham

McMATH REALTY LTD. REALTOR
124 St. Clair Street, Chatham, Ontario N7L 3J3 • 519-351-3933
Res: 519-351-4311
The Gallery
For all your needs call:
JACK VAN MARRUM
Sales Associate

Stoney Creek

PACKHAM REAL ESTATE LTD. - REALTOR
140 Centennial Pkwy. N.,
Stoney Creek, Ontario.
ANDY ELGERSMA
Phone: 560-3111

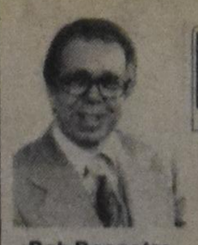
Thornhill

ric
Realty Limited, Realtor
9038 Yonge St., Thornhill, Ont.
ENA SMIT
Phone: 881-4343

Dunnville

Keith Miller & Associates Realty Ltd.
Dunnville, Ontario **416-774-7624**
KEITH MILLER & ASSOCIATES
Farm Specialists:
Keith Miller evgs. 416-774-4077
Art Vandervliet evgs. 416-774-4611
Gord. Gray res. 519-822-4438

Brampton



Bob Boonstra

MITCHELL REAL ESTATE REALTOR 416-451-6232
We have the time for you
• Town • Country • Investment Properties
E.A. MITCHELL LTD.
44 Queen Street East, Brampton

Gary Kuiper

Abbotsford, B.C.

In the beautiful Fraser Valley, contact us:
John Dykstra 853-5354
Jess Vanderveen 859-7784
BLOCK BROS. REALTY LTD.
32641 South Fraser Way,
Abbotsford, B.C. V2T 1X9.
Phone: 853-6411

Smithville-Grimsby

Albert Huizinga

Wij Spreken Nederlands.

A. E. LePAGE (ONTARIO) LTD - REALTOR
41 Main Street West,
GRIMSBY, ONTARIO L3M 1R3
Office: (416) 945-2208
Res: (416) 957-3657

Edmonton

Edmonton and area real estate
A.E. LePage
Melton Real Estate Ltd.
15512 Stony Plain Road
Bus. **(403) 489-2551** Res. **(403) 487-5884**
Invest in Alberta — Wij Spreken Nederlands

JOHN LUDWIG

Bowmanville

Phone: **623-4428**
George Van Dyk
BROKER
All phases of real estate
Wij spreken Nederlands
REALTOR GEORGE VAN DYK REAL ESTATE LIMITED
181 Church St., Bowmanville, ON L1C 3K8

Salvation Army pair offers to 'buy' unwanted fetuses

MONTREAL (EP) — A 28-year-old lieutenant in the Salvation Army and his wife have offered to "buy" unwanted, yet unborn babies destined for abortion. The unusual offer was made by Chris Humphrey and his wife, Edith, who placed an advertisement in a suburban Montreal weekly under the heading, "Unwanted Babies Wanted."

The ad said that the couple would "pay cash for every unwanted living fetus scheduled for induced abortion." The newspaper ad did not identify Lt. Humphrey, but he revealed his identity at a press conference called in response to the large response to the notice.

The amount to be paid to any mother interested in the scheme was not specified. Lt. Humphrey said this would depend on the financial circumstances of the mother-to-be.

The woman who agrees to accept payment would sign a contract with the special fund set up by the Humphreys, promising to bring the pregnancy to term. At birth, the baby would be hers to keep or to give up for adoption. But the Humphreys would be the "owners" of the baby until it was born, he said.

MUSIC

. . . and news, and interviews. On CJVB/1470, serving all Canadians, including those fortunate enough to speak more than one language.

Find us at 1470 on your dial, where, starting December 1st, we'll increase our broadcast strength to 50,000 watts.

CJVB ALL CANADIAN 1470 RADIO
we're the one!

■■■ If you are thinking of moving to Kitchener Waterloo area. We now have several new homes under construction, backing on to Parkland close to Christian Reformed Church. Two minute walk from Christian Day School and close to Christian High School.

Give us a call at
519-579-1520

HUDAC NEW HOME WARRANTY PROGRAM

Ralph VanDyke Construction Co. Ltd.

or write us at
52 Nine Pines Rd., Kitchener, ON N2E 1L4.

BE SURE TO INSURE!

Insuring the home, farm,
business and industry with a proven record of
more than 25 years for sound security and prompt service.

Yes, we write life insurance too!!!

Mac Vanderhout Insurance Agency Ltd.
795 King Street East, Hamilton, Ont.
Phone: **(416) 544-2837**

MAC VANDERHOUT
PETER VANDYK
ANDY VANDERHOUT
TONY VANDERHOUT

Christian Reformed men hold 50th convention

by S.P. Runia

In a time when many believers concern themselves with the return of our Lord, the Federation of Christian Reformed Men's Societies held its annual convention under the theme, "The church's challenge for the 80's."

For though we, too, look for Christ's return, we know that as long as He tarries, the Church has to fulfill its mandate of preaching the Gospel.

The Reformed Bible College, with its beautiful buildings and grounds, was a most convenient place for the meeting. The weather co-operated with every day sunshine and temperatures in the high 70's, (mid-20's C).

The meetings were well attended, with many women also in attendance, as many delegates had brought their wives along. Dr. James De Jong, professor of theology at Dordt College, was the main speaker on Wednesday, May 20. His address was in two parts; The church militant and The church's armor. On the evening of this day, the banquet was held in Walters Campus Center.

Thursday, May 21, Rev. John Engbers addressed the conventioneers on the topic; The church as salt and The church as the light. During the business meeting in the morning several reports were given, elections were held and the topics for future bible study announced. Rev. M. Goode will write the outlines on Nehemia and Ezra, taking into account also certain Psalms and some of the prophets. Some historical background will be included for better understanding these Bible books.

Mayfair Christian Reformed Church was filled to capacity when Rev. J. Uitvlugt, president of the Federation, called the inspirational mass meeting to order. After a song service and some special instrumental music, Rev. Uitvlugt introduced the speaker.

Dr. Lester De Koster, editor of *The Banner*, spoke on CRC in the 80's.

And so the 50th convention was finished, giving praise and glory to God. The men and women had come from Iowa and Ontario, Manitoba and Indiana, Michigan and Illinois. Now they were returning home, carrying with them, the message which the speakers had given them: The Lord reigned and He will guide His Church, as long as it is faithful in its task, through the 80's.

One of the main objectives of the Federation is to promote the organization of men's societies where they do not exist. If you plan to begin a society and desire further information, please contact: Mr. Harry Vander Laan, Secretary/Treasurer, 4450 Restmor, S.W. Grandville, Michigan 49418.

PAUL BOERS
greenhouses

An all Canadian Company

That manufactures and builds
greenhouses, with deliveries across Canada and the United States

May we suggest a

NU-GRO 18' Greenhouse

FEATURES:
- ★ Low Maintenance
- ★ Reduction in Labour Costs, as compared to competitors
- ★ Greater snow load for Canadian winters
- ★ Greater strength for hanging crops

Galvanized steel superstructure Post heights of 7, 8, 9 or 10 ft. Gutter connected for easy additions 6 mil heavy-duty plastic covering

PAUL BOERS GREENHOUSES

If you are interested in a BOERS NU-GRO greenhouse, please fill in this form and mail

Name: _____
Address: _____
Phone No.: _____ Check here for detailed literature _____
Size: Width: _____ Length: _____ No. of houses required: _____
Type of heating: _____
Cooling: _____ Extras required: _____

Before you buy — compare:

PAUL BOERS GREENHOUSE CONSTRUCTION LTD.
Box 134, St. Davids, Ontario. Phone 416-262-4911, 416-262-5122

Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops
arranged for churches and
other groups

Interdenominational Christian Counselling Incorporated

christian counselling services

Suite 709 44 Eglinton Ave. W., Toronto M4R 1A1 Phone: 489-3350

The Ontario CRC Extension Fund, Inc.
THANKS YOU

for a fine response. It has been able to complete loans of $375,000 to:
1. Community CRC of Meadowvale
2. Muskoka Christian School
3. Covenant CRC of Woodstock
4. John Knox Christian School of Brampton

Please HELP make money available to other churches and schools at reasonable interest rates. Three applications for a further $340,000 have been approved in principle. The need is here.

10% interest currently paid, semi-annually compounded, and money returned on 30 days notice.

Send cheque or request for further information to:
56 Harriet St., Toronto M4L 2E9 — (416) 461-1207.

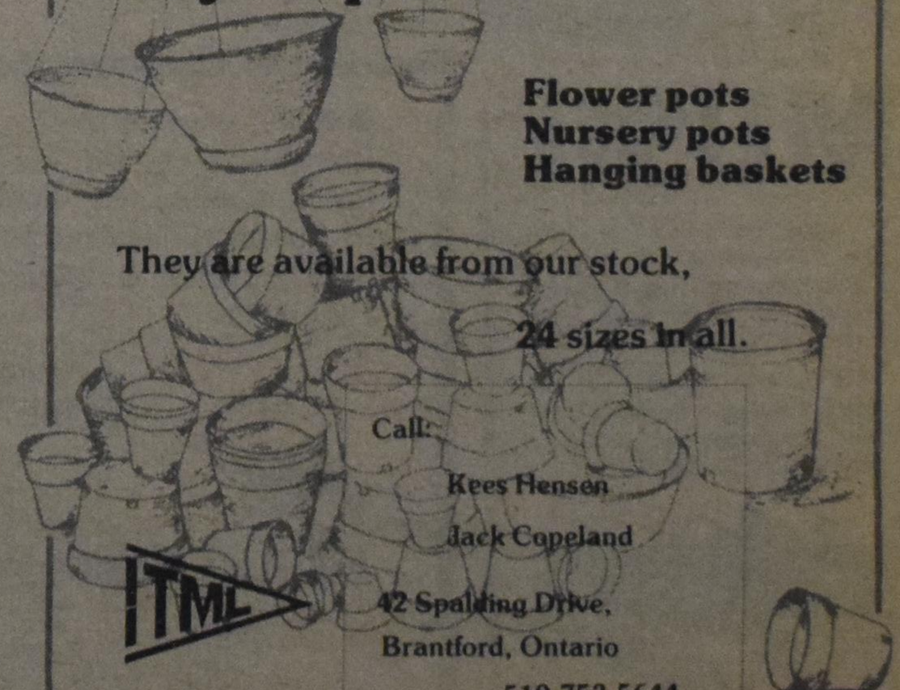
ATTENTION GROWERS

Have you considered

ITML

for your plastic

Flower pots
Nursery pots
Hanging baskets



They are available from our stock,

24 sizes in all.

Call:
Kees Hensen
Jack Copeland

ITML
42 Spalding Drive,
Brantford, Ontario
519-753-5644

CONSUMER BREADBASKET

Composting

by Wilma Vander Schaaf

So we've found a place to recycle bottles, cans and paper? But what about the organic wastes — the sloppy garbage that smells the worst, settles at the bottom of the brown paper bag, or drops out of the bottom at untimely moments. You know the stuff. Maybe you've wondered whether composting the stuff would be worth it.

►Why compost?

There are two reasons for composting organic wastes. One, is to get rid of it. About 100 million tons of compost produced annually is made to get rid of organic wastes with their associated space requirements, odours and contained plant or animal pathogens. The other objective — especially for backyard gardeners is to build up or maintain the fertility of the soil. Actually composting enables us to achieve both these objectives. More basically, though, it enables us to contribute to the natural cycle of things — the survival strategy of living beings on earth. It enables us to be more aware of how our needs fit into the needs of plants. Why contaminate soil, water and air with wastes that, via decomposition, provide nitrogen, phosphorus and potassium, necessary for plant growth.

►How?

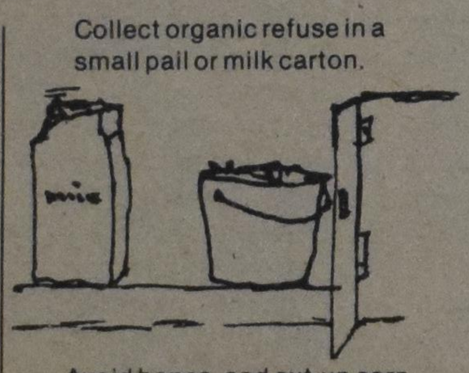
OK, so it's a good idea: How do I go about doing it properly so I'm not stuck with a smelly hump in the backyard with pathogens and parasites, weed seeds, maggots and anything else that might attract the neighbourhood cats and dogs. There is a proper way of doing it in order to avoid the above. The wastes need to be decomposed in order to become useful humus.

The box, bin or compost hole should hold heat, therefore no mesh enclosure will do unless lined with cardboard. The heap should be large enough so that it will heat up and kill weed seeds, disease organisms and pests. An exposed heap will tend to dry out or attract animals. A wooden composting box is good. It must be located in a well-drained, sheltered spot. The decomposition process needs air. Turn the pile with a fork or spade or lay branches on the bottom, or ventilate the pile by piercing it with a stake. The box could be divided into compartments, to make room for more advanced decomposed material. As it is moved, it gets ventilated and mixed.

Worms can be added to the edge of the heap. If the heap can be placed close to an elderberry bush (its leaves are favoured by worms) the worms will be plentiful in the vicinity of the heap.

Composted soil is friable, takes and holds water well, has more nutrients yielding better crops quicker.

Dig a hole in a warm spot or build a small bin.



Collect organic refuse in a small pail or milk carton.

Avoid bones, and cut up corn cobs, grapefruit rinds, etc., to speed up decomposition.

Put organic refuse in a hole or bin.

Cover completely with soil and moisten occasionally.

In winter, cover with snow — then in spring, cover it with soil again.
When decomposed to crumbly, black dirt, (2-8 months) — spread on garden.

Van Vliet Insurance Ltd.
8204 — 149 Street, Edmonton, AB T5R 1B2.
Telephone: 489-8080
We handle Life, Property, Auto and Travel insurance.
Commissioner for Oaths.
John & Nell Van Vliet

CORONET ELECTRIC
(A CORPORATE PARTNERSHIP)
4527-101 STREET
EDMONTON ALBERTA
436-5680
COMMERCIAL • RESIDENTIAL • INDUSTRIAL

VANDENBRINK ENGRAVING LTD.
(Engraver of XI Commonwealth Games Medals)
*GOLD*PRECIOUS STONES*
*JEWELRY*GIFTWARE*
All you need from Engagement Ring Wedding Band up to the special silver or gold Anniversary present!
Empire Bldg., Room 210
10080 Jasper Ave., Edmonton
Persoonlijke Bediening
Res.: 469-3059 Bus.: 424-4983

IN CALGARY
For all your motoring needs contact:
Rudy Bouwman or Peter Peetsma
YOUR TOTAL TRANSPORTATION CENTRE
CHRYSLER PLYMOUTH LTD.
TOWER
10901 MACLEOD TRAIL SOUTH 278-2020

QUALITY LITERATURE
The King's College Bookstore
10020 — 108 St., #104,
Edmonton, Alberta
Rita Haarsma Manager
Bus. 428-7030
Res: 484-4530

C.G. Vegter
Roofing Contractor
Specializing in Asphalt Shingles
Re-roofing and Repairs
Calgary, Alta.
(403) 249-9343

Be beautiful with NUTRI-METICS . . . naturally! great products and career opportunities
Laureen van Raamsdonk
(403) 986-1917
Rollyview, Alta.

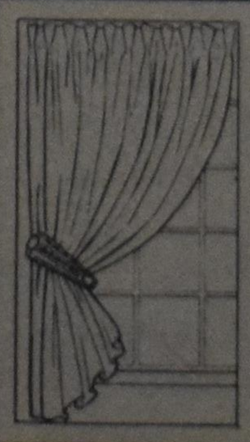
McDonald's Flooring Ltd.
Wall to Wall Carpeting
Vinyl & Ceramics & Tile
22324 Dewdney Trunk Rd., Haney, B.C. Phone: 467-9222

Gerben Vanderveen
For your *Real Estate* needs in *Calgary*, Alberta.
Please call me at home:
242-1564
or
Cowley & Keith Real Estate
242-4644

Oort's
Heating and Sheet Metal Ltd.
•Air Conditioning •Furnaces
•Ducting •Sales •Installation
•••24 Hour Service•••
JOHN OORT
Phone: (403) 922-4141
Edmonton

VANDER TOL'S AUTO SERVICE LTD.
✓licenced mechanic ✓air conditioning service
✓oil change—lubrication
✓wheel balancing—tune-ups
✓carburetors—brakes
12530-118 Ave., Edmonton
Tel: 454-2220

AUTOMOTIVE & INDUSTRIAL WORKS LTD.
Automotive and Truck Cooling System — Repairs and Service
Our specialty!!
Manager — **E. VAN RY**
Pulling a trailer?
Have a transmission cooler installed for a trouble free holiday.
Phone: 454-4714 — 454-8026
13320-126 Avenue, Edmonton T5L 3E1



JP custom draperies ltd.
4310 MacLeod Trail S. W.,
Calgary, Alberta T2G 0A4
Jerry & Pat Vander Wal
(403) 243-1402

Popular music

Parents, lend an ear to what your children hear

by Thomas Klewin

Mr. Klewin is a freelance writer from Prince Edward Island.

Where and what are the strongest influences on our morals today? Time-wise it's no contest!

By age 18, the average teenager has been exposed to approximately 20,000 hours of radio, 18,000 hours of television, 11,000 hours of school, and 1,000 hours (or less) of Sunday School.

Which seems to say that Christians seem to give attention to these influences in the opposite proportion to their effect. We make certain that the religious materials presented our children is Biblically accurate and offers them the Christian concept of faith, morality, and life. And there is growing interest in monitoring and doing something about television and the materials offered in our school systems. But little is said of the three-and-a-half hours of music the average teenager listens to on radio each day, plays on his/her own stereo or cassette, or pays to hear on some jukebox.

If you monitor the music you'll find songs no longer hide the meanings of words and ideas. You'll also discover that:

■ The songs on some records or on 45 rpm singles are so sexually explicit that they can't be printed in this Christian periodical or in most general publications.

■ The central theme of many songs champions premarital sex. Record after record, for example, proposes, "let's spend the night together" and every teenager knows precisely what is meant — the night will be spent in a sexual relationship.

■ Our teens are being told that participation (rather than responsibility) in sex is the measure of manhood and womanhood. "Tonight's the night you make me a woman" is just one of the milder phrases in songs with this theme. And it's not only teenagers who hear this philosophy. Pre-teens are also exposed to this way of viewing their passage into adolescence because they too listen to these songs.

■ The hedonistic philosophy of living only for the moment with disregard for the consequences (for self or others) is popularized, as, for example, in the song which talks of an "afternoon delight" and makes clear in the accompanying verses just what is meant — sex in the afternoon among two unmarried people who are enjoying life as it's meant to be, living for the moment and the excitement and enjoyment that moment offers.

■ They speak of disregarding or ignoring ideas and morals of parents, and left unsaid is that moral codes of Christian parents are especially to be disregarded.

■ The suggested answer when life becomes difficult is to escape into drugs, alcohol, momentary sexual relationship, or seeking a new and different relationship with someone of the opposite sex.

But it's not only contemporary rock music that conveys this message. Country and Western has also become more sexually explicit, with one difference. Country and Western talks more of marital unfaithfulness, of "cheating" on your marriage partner or finding love, understanding, contentment, joy in a sexual relationship with someone other than the person to whom you're married.

And the morals and philosophy of tomorrow's adults are being assaulted more by today's music than any other single force. While our youth are struggling to establish their own identity and solidify the Christian principles that will guide their life and family style, they're being told 3½-4 hours every day that this is no longer how the world lives or they ought to be shaping their lives.

Three points are important to remember if Christians,

Bruinooge takes post with Back to God Hour

CHICAGO— Rev. Henry Bruinooge, veteran Christian Reformed missionary, will be moving to North America this fall to take up new duties as the English language follow-up minister for The Back to God Hour in Chicago. Rev. Bruinooge had directed Japanese language radio programming for The Back to God Hour since 1974.

The Japanese language broadcasts of The Back to God Hour will continue under the directorship of Rev. Shojiro Ishii, a minister of a Reformed Church in Japan, who has spoken on Back to God Hour programs for many years. Rev. Ishii will be assisted by the same team of broadcasters and office personnel that worked under Rev. Bruinooge.

One of the outstanding features of Rev. Bruinooge's Japanese language ministry was the richly blessed follow-up work in the Tokyo area. Listeners who contacted his Tokyo office were sent a personal card of introduction to a particular church in their community. The pastor of that church was then alerted to the prospective visit — and the result was a warm welcome for the visitor.

The files of the Japanese office are full of stories of men and women who have been baptized and become members of Japanese churches because of Rev. Bruinooge's radio ministry and subsequent

E.A.R.S. helps refugees to get settled

The Edmonton Area Refugee Services Committee opened its office in Edmonton on June 30, 1980.

E.A.R.S. is a new service agency formed earlier this year by Edmonton agencies who directly serve Indochinese refugees. These agencies saw a need for coordination of English language and education, health and social services offered to the refugees. Funding is provided by Alberta Advanced Education and Manpower.

The Committee has on staff, three interpreters who are fluent in Vietnamese, Laotian and Cantonese. The interpreter service is for health, social and educational institutions and refugee sponsoring groups.

Other services of E.A.R.S. are: 1) an information bank regarding Indochinese culture, English language training, including an up-to-date listing of English as a second language classes in Edmonton; health and settlement services; 2) limited funding for the development of workshops about Indochinese refugees and their needs.

E.A.R.S. is one of six geographically based agencies in Alberta assisting with refugee

Barr Construction (1974) Ltd.
W. (BILL) VOGELZANG GENERAL CONTRACTOR
NEW HOME CERTIFICATION PROGRAM OF ALBERTA
PHONE: 674-2194
Box 708, Barrhead, AB

DIXON REAL ESTATE CO. LTD
7207 Fairmount Dr. S.E.
Phone: 253-0431
CALGARY'S One Stop Service
TOM POLET General Manager
TEE PEE AGENCIES LTD. GENERAL INSURANCE
Westbrook Shopping Centre
Phone: 242-1515

ST. ALBERT BAKERY
Well-known for its fine quality of:
Bread ★ Buns ★ Cookies ★ Pastry ★ Cakes ★ Etc., etc.
't is worth driving an extra mile!
ART VAN SLOOTEN
10 Perron Street, St. Albert, Alberta, T8N 0T4 — Phone: 459-6257

For all your printing needs.
IMPRESSIONS UNLIMITED
920 - 9 Ave. S.W., Calgary, Alberta.
Phone: 266-2866

Anke's Fibercrafts
Dutch wools and cottons
for all your knitting and needlework.
Valley Fair Shopping Centre — Maple Ridge, B.C.
Phone: 463-9419

BUTTE TRAVEL SERVICE
Contact us for Edmonton departures
11741 - 95 Street, Edmonton
Tel: 477-3561
Manager Henry F. Woudstra
"Excellent service since 1961"

Lakeview Bakery Lethbridge (1979) Ltd.
Featuring:
★ Fine Dutch Pastries and Cookies made with Dairy Products
★ Homemade Bread & Buns
TWO LOCATIONS TO SERVE YOU BETTER!
Mayor Magrath Dr. & 10 St. S. — 328-3532 — Sid & Martha Nieuwenhuis
734-13 St. N. — 320-0022 — Lethbridge, Alberta

Veld's Auto Body Ltd.
All types of auto body repairs and painting
Insurance work our specialty
Tel: 483-0392, 483-0393,
Home: 455-5286
10025 - 169 Street, Edmonton, AB

LOCAL — LONG DISTANCE
Vrijblijvende (Redelijke) Prijsopgave
Wagenaar's Moving & Express Lines Ltd.
Bonded — Insured
Phone: (403) 242-4426
416-38 St. S.W., Calgary 5, Alberta T3C 1T1.

Christian parents, and the church hope to act on this problem:

1. There is an abundance of good contemporary and country and western music which can be aired or purchased via records or cassettes. A station could fill its time without playing what one church sociologist calls "pornographic music." There is a need for responsible stations and even Christian announcers who will select music to which the public will listen without being exposed to the pornographic.

2. Censorship isn't an answer. It hasn't worked in the field of magazines where the pornographic continues to be printed, placed on display, and sold. What does work is selective tuning of the radio dial and selective purchasing of records and sponsor products. The profit motive moves industry, including sponsors and radio stations. Ratings affect how radio stations program, and low ratings will force a station to change its format and what it presents to its listening audience.

This may require that parents take the time to listen to what their children are hearing on the radio and through records they may purchase. It means getting through the sounds to hear the words — something the ears of young people are trained to do. One parent, for example, reads the words if they're contained in the inner jacket, or reads them by purchasing a magazine containing the words to all the hit tunes currently on the charts.

The next step is to engage in dialogue with those who listen, the pre-teenager as well as the teenager. It may be a bit uncomfortable initially for a parent not raised in an age where sex is described in so explicit a way. But that is the world of today's youth and the problem must be faced where they are at, not where an adult or parent may wish it to be at. Determine why, how, and where adolescents are exposed to this kind of pornographic music, discuss sexual standards and codes of morality within a context of what they hear. And enlist them to tune out stations playing a large measure of this kind of music, to refrain from buying these kinds of records, to boycott sponsors using this kind of programming to sell their products.

3. This is one problem where the individual can make a difference. One person can write to the local stations as well as sponsors. It can be explained that this kind of music is a disservice to the home, family, and community. The station and the sponsor can also be told that as an individual you will exercise your right to tune them out and refuse to purchase products or services of sponsors who permit this kind of music to be utilized on time they have purchased. Radio stations keep files of letters and an impressive amount will force the station to do some rethinking of its format and what it beams over the airways.

Finally, there is a type of community action which doesn't actually enforce censorship. Many stores and shopping facilities no longer stock pornographic magazines where young people are exposed to them. The reason? Enough people have expressed a concern so that the stores, conscious of potential sales loss, have made them less visible. And no censorship has been forced on the free choice of those who disagree on what is pornographic.

As the Christian sociologist explains: "If you have children ranging in age from 10-18, it is no longer a parental option that you discuss with your children why certain records ought not be purchased, why some stations should be tuned out, and why some songs are acceptable in your home. You have some power in this issue. Use it."

follow-up work. The Tokyo staff also, has sponsored retreats, dinners, and other outings for listeners.

Rev. Bruinooge began serving in the Far East in 1948. Radio programming has been a part of his ministry since he started. Just before the Communist takeover of mainland China, in fact, he aired English, Back to God Hour programs, briefly in Shanghai.

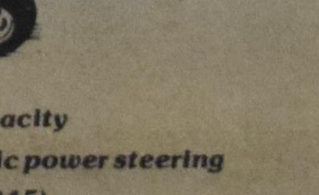
settlement. E.A.R.S. services an area from Neerlandia to Wetaskiwin, and from Drayton Valley to Camrose (including the City of Edmonton).

Service is available daily from 8:30 to 5:00 through Wendy Uncles, Project Co-ordinator, telephone: 424-9725 and 424-9755. The office can be reached by mail: P.O. Box 11418, Edmonton, AB T5J 3K6; or visit the office on the 4th floor of the Centennial Building.

WHOLESALE RETAIL

QUALITY ALUMINUM AND VINYL PRODUCTS

- SIDING
- SOFFIT FASCIA
- STORM WINDOWS AND DOORS
- AWNINGS
- SEAMLESS EAVESTROUGHS
- RAILINGS



Hastings HOME IMPROVEMENTS
BELLEVILLE, ON K8P 2G2
18 COLLEGE W.
(HERMAN KUGEL OWNER)
We deliver from Belleville — Toronto
962-0326

Hitch up to Massey. MF Massey Ferguson

New MF 245
42 PTO hp*

***NEW** unmatched hydraulic capacity*
***NEW** easy-operating hydrostatic power steering*
(opt. power assist on MF 245)
***NEW** most-asked-for options*

- ROPS and canopy
- Single or dual spool auxiliary control valves
- Choice of spring suspension seats
- Extra large tool box (except MF 245)
- Vertical exhaust extension
- Intermediate step kit

AVENUE FARM MACHINERY LTD.
Massey Ferguson Tractors & Implements
SALES & SERVICES
Bus. 534-0014 - Langley • 859-5235 - Abbotsford
• 792-4111 - Chilliwack •
1521 "C" Street, Box 369, Abbotsford, BC

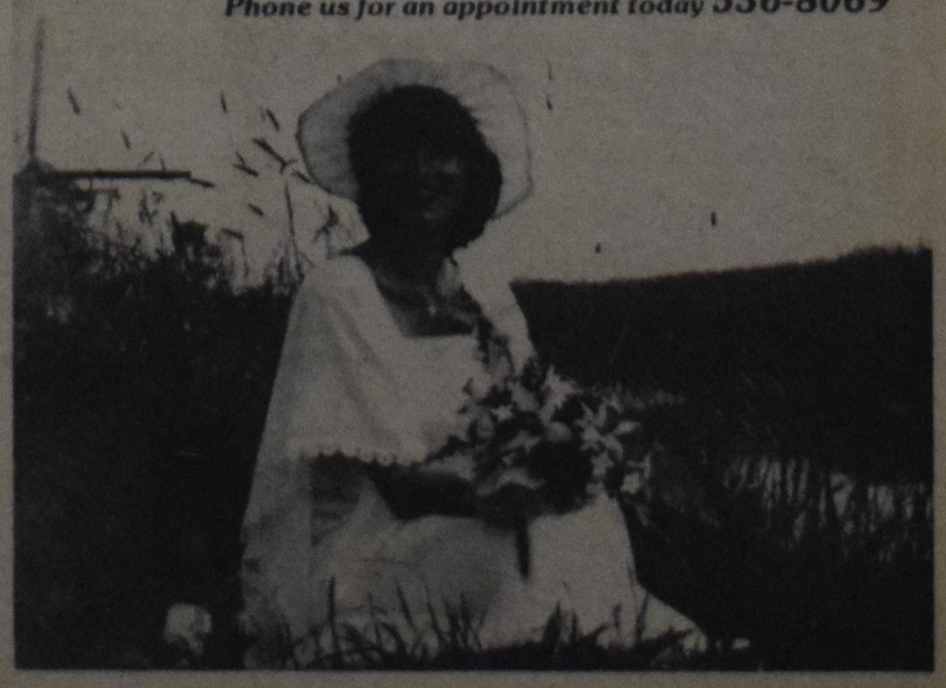
Dalvan Developments Ltd.
"Planning Engineering Design"
Management & Construction Service
7032 Farrel Rd. S.E., Calgary, Alta T2H 0T2.
Phone: 253-9570

Jary's CARPET CLEANING
Calgary
All work guaranteed!
For free estimates phone:
252-6336
GARY HACHEY, MGR.
24 HOUR SERVICE

Arie's Photography says more than a thousand words

Specializing since 1962 in photography for
• ARCHITECTURE • ADVERTISEMENTS • CATALOGUES •
• COMMERCIAL • PORTRAITS • WEDDINGS •

Arie's Photography Ltd.
2516 - 148 Street, Surrey, B.C. V4A 4W4.
***Phone us for an appointment today* 536-8069**



Vandenberg Homes Ltd.
Bus: 253-5818
Res: 288-7437
#4-6115-4th St. S.E., Calgary Alta.

R.H. (RUDI) SCHOLTEN
Renfrew Chrysler Plymouth (1977) Ltd.
1110 - 9 Avenue S. W.,
Calgary, Alberta
Bus: **265-0471**
Res: **242-5619**

For all your real estate needs in the beautiful Fraser Valley of British Columbia contact:
John Dykstra
res.: **853-5354**
Jess Vanderyeen
res.: **859-7784**
Block Bros. Realty Ltd.
32641 South Fraser Way,
Abbotsford, B.C. V2T 1X9
Phone **853-6411**

De Synode 1980, en het gravamen van Dr. Boer

door Carl D. Tuyl

Allicht kan ik als schrijver van dit artikel de vraag verwachten: waarom dit schrijven over deze zaak in de Nederlandse taal in een grotendeels Engelse krant die wekelijks verschijnt in een Engels sprekend land? Vergun mij allereerst die vraag te beantwoorden.

De keuze viel op de Nederlandse taal uit pastorale overwegingen. Uit mijn vroegere ervaringen in de Gereformeerde Kerken herinner ik me veel mensen die problemen hadden met de leer van de goddelijke verkiezing. In zekere kringen was men er van overtuigd dat zowel verkiezing als verwerping op een onverandelijk en eeuwig raadsbesluit van God berusten, en dat zekerheid in die zaak onmogelijk te verkrijgen was.

Ik herinner me een gesprek met een stervende dame die ik wilde vertroosten met God's vaste beloften voor zijn kinderen. Mijn pogingen waren tevergeefs. De dame in kwestie beantwoordde al mijn citaties uit de Bijbel met het uiten van haar onzekerheid over haar persoonlijke uitverkiezing. „Dominee" zei ze, „als God me in eeuwigheid verworpen heeft dan kan niets me helpen". Het is met die herinnering in mijn geheugen dat ik besloten heb dit artikel in het Nederlandse te schrijven.

Ik wil daarmee zeer zeker niet zeggen dat misverstand aangaande de leer der verkiezing niet voorkomt onder onze Engels sprekende leden. Alleen mijn vermoeden dat zulke misverstanden vaak geworteld zijn in zekere religieuze orienteringen die ik me uit Nederland herinner, bepaalde de keuze voor de taal van dit schrijven.

De Synode handelde ten aanzien van de goddelijke verkiezing en verwerping naar aanleiding van een gravamen (bezwaarschrift) gericht tegen een van onze belijdenissen, met name de Vijf Artikelen tegen de Remonstanten. Dr. Harry Boer was de opsteller van het gravemen, en hij richtte zich voornamelijk tegen twee uitspraken die gevonden worden in het eerste hoofdstuk van de Dordtse Leerregelen.

Artikel VI van hoofdstuk luidt: „Dat God sommigen in de tijd met het geloof begiftigt, sommigen niet begiftigt, komt voort uit Zijn eeuwig besluit ...." De tekst van artikel XV waar Dr. Boer ook moeilijkheden mee had is als volgt:„Deze eeuwige en onverdiende genade van onze verkiezing wijst en prijst ons de H. Schrift allermeest daarmede aan, dat zij wijders getuigt, dat niet alle mensen zijn verkoren, maar sommigen niet verkoren of in God's eeuwige verkiezing voorbijgegaan, namelijk die welke God, naar Zijn gans vrij, rechtvaardig, onberispelijk en onverandelijk welbehagen, besloten heeft in hun gemene ellende te laten, in dewelke zij zichzelf, door hun eigen schuld, hebben gestoot, en met het zaligmakend geloof en de genade der bekering niet te begiftigen ...."

Op grond van die uitspraken meende Dr. Boer dat de belijdenis leerde dat er een eeuwig goddelijk raadsbesluit was tengevolge waarvan een groot gedeelte van de mensheid tot altijddurende dood zou zijn veroordeeld, en dat dit raadsbesluit gekenmerkt zou zijn door positieve en negatieve handelingen van God. Met andere woorden: de Dordtse Leerregelen zouden God als auteur en bewerker van zonde en kwaad beschouwen.

In zekere kringen heeft men het Dr. Boer zeer kwalijk genomen dat hij zich met zijn gravamen tot de kerken richtte. Er werd zelfs hier en daar over de mogelijkheid van censuur gesproken, en de mogelijkheid werd geopperd dat zijn gravamen hem in feite buiten

Martelaren in Iran II

Koning Shapur II was, toen hij jong was, opgevoed door Usthazates, en hij vereerde deze onderwijzer en liet hem aan het hof verblijven tot in hoge ouderdom. Usthazates was ook een Christen, en kende aartsbisschop Simeon heel goed. Toch had hij in een zwak ogenblik zijn geloof verzaakt door de zon te aanbidden, toen hem het vuur na aan de schenen werd gelegd. Hij ontmoette de martelaar Simeon, die als een gevangene onder zware bewaking naar de gevangenis werd teruggebracht. De bisschop keek Usthazates bestraffend aan. En deze blik was voldoende om hem tot inkeer te brengen. Hij riep uit: hoe zal ik hiernamaals voor mijn God kunnen bestaan, die ik verloochend heb, wanneer Simeon mijn oude vriend weigert mij te erkennen of zelfs toe te spreken.

De koning merkte dat zijn oude meester treurig gesteld was, en vroeg hem wat er aan mankeerde. Het antwoord was dat hem niets ontbrak, maar dat hij bedroefd was omdat hij om zijn koning terwille te zijn, zijn God had verloochend en tegen zijn geweten in de zon had vereerd. Daarom verdien ik een dubbele dood, ten eerste omdat ik Christus verloochend heb, en ten tweede omdat ik mij niet oprecht jegens mijn koning heb gedragen.

De koning beval dat hij onthoofd zou worden. Op weg naar de gerechtsplaats verzocht Usthazates of er een boodschap naar de koning mocht worden gezonden. Hij wilde nl. vragen of de koning wilde bekendmaken dat hij niet ter dood gebracht werd omdat hij iets verkeerds had gedaan tegenover de koning noch zijn regering, maar dat hij ter dood gebracht werd omdat hij een Christen was, die zijn geloof toch niet wilde verzaken. Hij vroeg dit aan de koning omdat zijn verkeerde voorbeeld oorzaak was geweest dat ook anderen de zon hadden aangebeden, en hij hoopte dat de afvalligen als zij hoorden dat hij zich bekeerd had, ook zouden terugkeren tot hun Heiland.

De koning stemde er in toe om dat bekend te maken, omdat hij verwachtte dat velen zouden worden afgeschrikt om nog langer Christen te blijven als ze hoorden dat zijn oude onderwijzer op koning's bevel onthoofd was.

Een van de 128 bisschoppen, die samen met Simeon onthoofd moesten worden, begon te beven toen hij ontkleed werd om zijn vonnis te ondergaan. Een hofbeambte, Phuziek genoemd, ging even naar hem toe om hem moed in te spreken, want Phuziek was zelf ook een Christen. Toen de koning daarvan hoorde liet hij de tong uit de mond van zijn hofbeambte rukken, hoewel hij anders deze man erg gunstig gezind was en hem nog onlangs tot een hoge post had verheven. Phuziek stierf de marteldood, de aardse eer werd verwisseld voor een martelaarskroon.

In het volgende jaar, 344, werden de wetten die betrekking hadden op de vervolging van de Christenen, zeer verscherpt. Een nieuw edict stelde elke Christusbelijder bloot aan de doodstraf, en vele duizenden bezegelden hun belijdenis met de marteldood. Zelfs een kamerbediende, Azades genoemd, op wien de koning heel erg gesteld was, werd door de koning tot de dood veroordeeld. Zijn sterven maakte echter op de koning zo'n indruk dat hij een nieuw edict uitvaardigde dat de doodstraf alleen zou worden toegepast op de geestelijken, waartoe ook alle monniken en nonnen gerekend werden.

De vervolging duurde, hoewel niet altijd even heftig, nog 35 jaren. Soms was de vervolging echter zo vreselijk dat geen stand, ouderdom of geslacht werd ontzien.

Kurtz, de beroemde Duitse kerkhistoricus, schrijft dat het getal van hen, die geestelijke ambten bekleedden en om hun geloof in die schrikwekkende dagen werden omgebracht, zestien duizend bedraagt, terwijl het grote aantal der gewone gemeenteleden die omkwamen eenvoudig niet berekend kan worden.

Men leest echter niets over een groot aantal afvalligen als in de laatste vervolgingen door de Romeinse keizers. Ook niets over het vrijwillig, zonder dat het noodzakelijk is, de marteldood zoeken.

Eerst kort voor zijn dood zag koning Sapores de vruchteloosheid van zijn pogingen in om het Christendom uit te roeien, en voerde vrijheid van godsdienst in. Toen hadden de Christenen veertig jaren rust en kwam de kerk in Perzie weer tot nieuwe bloei.

Koning Yesdegerdes I begunstigde en beschermde de Christenen zo veel hij kon, en wat de priesters van het Zoroastrisme ook deden, zij slaagden er niet in om de koning van gedachten te doen veranderen.

J. VanHarmelen

In St. Jean Port-Joli brengen artiesten die van hout beeldhouwen de oude Quebec boeren-types weer tot leven.

De traditie van de houtbeeldhouwer was begonnen in Jean Port-Joli in 1936 door de bekende Bourgault familie. Een traditie die vandaag aan de dag bloeit en die de omstreek de reputatie geeft van artiesten centrum met zijn wevers, schilders, beeldhouwers en handwerkslieden op menig ander vlak.

de kerk had geplaatst. Onze kerk, zo zei men, is immers een belijdende kerk.

Het is wel goed om bij de aanvang vast te stellen dat Dr. Boer in all zijn handelingen de kerkelijke weg heeft bewandeld en volkomen trouw is gebleven aan het Formulier van Subscriptie. Met nadruk heeft de Synode haar waardering voor Dr. Boer's trouw aan de kerk uitgesproken. De Synode heeft ook de verdiensten van het gravamen volledig erkend.

Misschien is wel de grootste verdienste van Dr. Boer's gravamen gelegen in dat we alleen weer eens herinnerd werden aan het feit dat onze belijdenissen toch maar zuiver menselijke geschriften zijn, en dat zij niet met de Bijbel mogen of kunnen worden gelijkgesteld. Als gevolg van de resulterende studie is wel gebleken dat het werk van de vaders van de Dordtse Synode niet feilloos is geweest. Dr. Boer's gravamen gaf ook de kerk gelegenheid om weer eens klaar en duidelijk te onderstrepen dat we in onze leer geen fatalisme verkondigen.

De fout die maar al te vaak gemaakt is, is deze dat men vanuit het raadsbesluit der goddelijke verkiezing met mensenlijke logica gekonkludeerd heeft dat er een volledig overeenkomstig raadsbesluit der verwerping zou zijn. Zelfs vooraanstaande theologen hebben zich niet van zulke menselijke redeneringen kunnen vrijwaren.

Waarschijnlijk zijn de vaders van Dordt zich van dat gevaar bewust geweest, en zij hebben in de Leerregelen tegen die dwaling gewaarschuwd. Zo lezen wij bijvoorbeeld in artikel XV van het eerste hoofdstuk de nadrukkelijke ontkenning dat God ooit als Auteur van de zonde zou kunnen worden beschouwd. Maar het is vooral de Narede, opgesteld in de 131 ste zitting van de Dordtse Synode, dat men met grote duidelijkheid stelling nam tegen allen die verwerping als overeenkomstig met de verkiezing zouden willen beschouwen.

In die Narede immers veroordeelt de Dordtse Synode allen die leren dat: „de verwerping op gelijke wijze zij de oorzaak der ongelovigheid en goddeloosheid, gelijk de verkiezing is de fontein en de oorzaak des geloofs en der goede werken". Vooral uit die citatie blijkt het overduidelijk dat het zeer zeker niet Dordt's bedoeling was dat wij verkiezing en verwerping als overeenkomstig zouden beschouwen. Het is eigenaardig dat Dr. Boer in zijn gravamen geweigerd heeft om de uitspraken van de Narede als een integraal gedeelte van de Leerregelen te aanvaarden.

In de uitvoering en duidelijk rapport heeft de studie-kommissie die belast was met het beoordelen van Dr. Boer's gravamen bewezen dat het de bedoeling was van de Dordtse vaderen om te leren dat inderdaad in het raadsbesluit der verkiezing sommigen werden gepasseerd, maar dat de oorzaak van verdoemenis altijd ligt in de zonde en het ongeloof van de mensen. Overduidelijk komt de Synode's intent naar voren in het advies van de gedeputeerden van Gelderland die hun mening alsvolgt vertolkten: „niemand kan uit deze leer enige wettelijke gelegenheid nemen, of enige oorzaak aangrijpen, om te veronachtzamen of te versmaden het gehoor van het Woord Gods en te wanhopen van zijne zaligheid".

Toen al werd de leer van verkiezing beschreven in pastorale termen. Deze leer mag niemand brengen om „te wanhopen van zijne zaligheid". Het is die pastorale overweging, zo duidelijk door de Gelderse gedeputeerden uitgesproken, die ook ten grondslag ligt aan dit artikel. Ook de afgelopen Synode van Grand Rapids herkende de pastorale mogelijkheid om weer eens goed te onderstrepen dat de leer van de goddelijke verkiezing niemand tot wanhoop omtrent zijn behoudenis wil of mag brengen.

In een interview met een journalist van de *Grand Rapids Press* werd ik aangedrongen om tot zo 'n bewoording van de Synodale uitspraak te komen dat zelfs een kind het zou kunnen begrijpen. Dat was niet makkelijk want de leer der uitverkiezing is per slot van rekening geen eenvoudige zaak. Met veel aarzeling en met erkenning van het feit dat sommige waarheden nu eenmaal niet eenvoudig gesteld kunnen worden heb ik toen een uitdrukking gebruikt die ik hier met dezelfde voorbehoud wil herhalen— „verkiezing is de gave van God's vrije genade, verwerping moet men verdienen".

Onmiddelijk ben ik me ervan bewust dat die uitdrukking omgeven moet worden met allerlei waarschuwingen. Er zijn inderdaad eeuwige achtergronden tegen welke de menselijke historie en levens zich ontwikkelen. Er zijn voldoende vragen over het begrip „eeuwigheid" die ons bewust zullen moeten maken van het feit dat er grenzen zijn aan ons menselijk vermogen om te begrijpen. Er kan door mensen geen „wanneer" geplaatst worden rondom God's raadsbesluiten. De Bijbel leert ons dat zij van eeuwigheid zijn, en wie daar in termen van „verleden tijd" gaat denken is al verkeerd.

Zo moeten we dan ook toegeven dat er altijd vragen zullen blijven bestaan. Die vragen mogen echter nooit de vorm aannemen van twijfel over de behoudenis van hen die in Jezus Christus geloven, en Hem als Zaligmaker aanvaarden. En met even grote stelligheid moeten wij voortgaan om te belijden dat alleen zonde en ongeloof een mens tot verdoemenis kunnen brengen.

Ik eindig met een vermaning bevat in de Leerregelen, Hoofdstuk I, artikel 14: „Voorts, gelijk deze leer van de Goddelijke verkiezing, naar Gods wijze raad, door de profeten, Christus zelf en de apostelen zowel in het Oude als in het Nieuwe Testament gepredikt is, en daarna in de H. Schriften voorgesteld en nagelaten, alzo moet zij ook ten huidige dage, te zijner tijd en plaats, in de kerk Gods (dewelke zij bijzonderlijk is toegeeigend) voorgesteld worden, met de geest des onderscheids en met Godvruchtige eerbiedigheid, heiliglijk zonder nieuwsgierige onderzoekingen van de wegen des Allerhoogsten, ter ere van Gods heilige naam en tot een levende troost van Zijn volk". De leer van de goddelijke verkiezing zal altijd moeten blijven ..een levende troost voor Zijn volk".

Len Munink

in Kerkinformatie

De Kerk voorop

Toename in Canadese controle over de industrie

door Ben Malkin

(Canadian Scene) — Een kortgeleden gehouden onderzoek toont aan dat er tussèn 1970 en 1977 een aanzienlijke verhoging heeft plaatsgevonden in het niveau van Canadese controle over de industrie van dit land. De cijfers geven aanleiding om te veronderstellen dat een over de afgelopen jaar veel besproken probleem — buitenlands eigendom en controle over de Canadese industrie — in de toekomst minder aandacht zal vragen.

De kwestie kwam ruim 25 jaar geleden op, toen Canadese academici en politici, waaronder wijlen C.D. Howe, een invloedrijke kabinetsminister in die tijd, begonnen te merken dat buitenlandse investeringen hier zowel voor — als nadelen met zich mee brachten. Hoewel buitenlandse investering nieuwe technologie en werkgelegenheid naar Canada bracht, waren er ook nadelen. Betrekkingen op directieniveau waren meestal gereserveerd voor buitenlanders, die door de moeder-maatschappij naar Canada werden overgeplaatst; uitvoerhandel die door de Canadese branch, dikwijls met hulp van de Canadian Trade Commission op gang gebracht was, werd soms omgelegd naar de moeder-maatschappij; research en ontwikkelingswerk werd door de moeder-maatschappij gedaan, inplaats van de Canadese branch.

Zo ontstond een sterke nationalistische beweging tegen buitenlandse investering, met de aanbeveling dat Canada zoveel mogelijk van de Canadese filialen van buitenlandse maatschappijen zou opkopen. Vijftien jaar geleden nam de regering de eerste stappen tegen buitenlandse maatschappijen toen wijlen Robert Winters, die toen Minister van Industrie was, een aantal richtlijnen uitzette die eigenlijk een beroep deden op buitenlandse concerns om zich als goede Canadese maatschappijen te gedragen, en niet langer als filialen van buitenlandse moeder-maatschappijen.

Niemand nam veel notitie van de richtlijnen, en de regering gaf Herb Gray, die toen Minister van State zonder porte-feuille was, opdracht om een studie te maken van buitenlandse investering. Zo ontstond de Foreign Investment Review Agency (FIRA) en de Canada Development Corporation.

FIRA inspecteert aanvragen van buitenlandse maatschappijen die in Canada willen investeren. Hun maatstaf is eenvoudig: zal de voorgestelde investering van duidelijk voordeel voor Canada zijn? De overname van een Canadese maatschappij door een buitenlandse corporatie die geld,

Vervolg op pag. 16

Arie en Katrien

Arie Dorf

8. Vaders

Tijdens de koffievisite na de morgendienst kwam, zoals gebruikelijk is, ook de dominee op de korrel. De koffie was sterker dan de kritiek. De voorganger was een emeritus geweest, die de plaats innam van onze eigen predikant, die naar de synode was.

„Alleen jammer", merkte een der koffieleutende vaders op, „dat hij het helemaal niet over Vaderdag heeft gehad". „Ja, dat miste ik ook", zei mijn neef Henk. „Je wilt ook wel eens over je vaderschap vertroost worden".

Over je vaderschap vertroost worden: die woorden kwamen de hele dag bij me terug. Ik begreep Henk wel. Hij is de vader van een fijn gezin, maar hij kan er niet overheen komen, dat een van zijn jongens andere wegen heeft gekozen. Zoon George wilde niet als de andere drie kinderen. Toen hij opgroeide, werd hij de schrik van de onderwijzers op school. Thuis waren de conflicten niet van de lucht. Toen hij zeventien was, nam hij de benen en liet een half jaar lang niets van zich horen. Katrien en ik hebben die ouders zien lijden. Wat een verschrikking om te leven met de gedachte, dat je kind ergens rondzwerft en wellicht in verkeerd gezelschap.

Na een half jaar kwam George terug. Hij had geen werk en hij had geen geld. Hij wilde wel geld, maar liever geen werk. Hij had blijkbaar veel rust nodig, want 's morgens sliep hij tot elf uur. In de avond leefde hij op en met vrienden, die hij nooit aan zijn ouders voorstelde, ging hij de hort op. Hij bracht uren door in kroeg en diskotheek, maar in de kerk was hij niet meer te krijgen. De conflicten thuis waren niet van de lucht, totdat George er weer vandoor ging.

Na drie maand ontvingen de ouders bericht, dat George gearresteerd was, omdat hij de kost verdiende met drugs aan de man te brengen. Gelukkig kwam hij niet in de gevangenis terecht, maar in een soort jeugdhuis, waar ze onder toezicht van de regering ontspoorde jongelui weer in het gareel proberen te brengen. Een paar maand leek alles veel beter te gaan, totdat George weer de benen nam. En nu is hij al een jaar niet thuis geweest. Ze weten niet eens, waar hij zit. Een brief heeft hij geschreven, ter gelegenheid van de verjaardag van zijn moeder. Die brief droeg het poststempel „Vancouver". In die brief zegt hij allerlei opgewekte dingen over werk in een houtbedrijf en hoge verdiensten en zo en verzoekt hij zijn ouders, geen zorgen meer over hem te maken: „Don't worry...."

Over je vaderschap vertroost worden: Dat gezegde van Henk bleef in mijn gedachten steken als een splinter in je duim. Raak ik dan nooit eens over mijn overgevoeligheid heen? Blijft het dan altijd zeer doen, als je het over vader-zijn hebt? „We moeten het overgeven", zegt Katrien. Ja, ja, dat doe ik ook wel, tenminste meestal. De wond komt wel tot rust, maar geneest nooit. Vandaag, na die opmerking van Henk, ligt hij weer open en is er bloed.

Ook Katrien en ik torsen een stukje van de last van de duizenden ouders in de hele wereld, die de gangen van hun kinderen niet kunnen volgen en geen gevolg kunnen geven aan het simpele, sussende verzoek: „Don't worry".

We hebben een splinter in ons hart vanwege Lucy. Zij is de vierde van onze zes kinderen. Ze is ons minstens even lief als de andere vijf, maar ze doet het anders. De levensstijl van de rest van de familie bekoort haar niet. Dat zegt ze tenminste.

Lucy is vier-en-twintig en woont samen in een flat met een oudere man, die haar echtgenoot niet is, en met een kind van vijf jaar, dat wel haar kind is. Ze is cassiere in een supermarket en volgens haar is alles wel: — Don't worry! Dicky, haar kind, is een schat van een jongen en brengt nogal eens een dag bij ons door. Maar van Lucy zien we niet veel. Ze is meestal in een hurry, als ze aankomt en Dicky brengt. Ze voelt zich een vreemde en ze ergert zich aan onze pogingen, om haar aan te halen. Haar tegenwoordige „vriend" is nog nooit bij ons thuis geweest. Volgens hem zijn alle christenen huichelaars en doen niets liever dan je bespreken. En daar heeft vriend-lief geen behoefte aan.

Hoe is dat alles zo gekomen? Dat is een gemakkelijke vraag, die als vanzelfsprekend wordt gesteld. Maar het antwoord weten Katrien en ik nog nooit. Dat doet juist zo zeer, dat je geen verklaring kunt vinden voor het vreemde gedrag van je kind. We hebben het dikwijls geprobeerd. Ik heb mezelf de schuld willen geven, om maar een diagnose te krijgen. Want als je die hebt, kun je wat doen. Dan weet je, waar het aan schort en hoe je het anders en beter moet doen.

We hebben adviezen gehad van onderwijzers, dominees en jeugdouderlingen, dokters, phsychologen en social workers. Maar niemand kan ons zeggen, wat een lieve meid als Lucy bewogen heeft om in verzet te komen tegen ouders en gezin, haar omgeving en haar kerk.

Lucy, ons vierde kind, heeft het thuis net zo goed en slecht gehad als de anderen. Ze ontving dezelfde liefde, ze onderging dezelfde opvoed-fouten als de andere kinderen. Ze ging naar kerk en christelijke school en christelijke high school. Ze was net als de anderen. Het enige, dat opviel was haar uiterlijke schoonheid. Lucy was en is een knappe meid. Dat heeft ze van mijn kant, hoewel de meesten zeggen, dat ze op Katrien lijkt. Ze heeft een open gezicht, maar een gesloten karakter.

Het was altijd moeilijk voor ons en voor anderen, om haar te bereiken, wanneer er conflicten waren. En die werden talrijker, toen ze naar highschool ging. Ze voelde zich onmiddelijk aangetrokken tot jongens als George, die we zojuist hebben ontmoet. Ze raakte in gezelschap van verkeerde vrienden. Is dat het antwoord? Waren de vrienden de oorzaak, dat we onze dochter aan het verliezen waren? Die „oplossing" was ons te goedkoop.

Wel was Lucy altijd extra-ontvankelijk voor alles dat tegen de draad inging. En zo begon ze zich te isoleren in de school en zich een vreemde te voelen in de kerk en in de jeugdverenigingen. Thuis trok ze zich terug. Als ze gestraft werd, onderging ze het zonder veel protest. Ze incasseerde de klappen als een beroepsbokser en de lof en de prijs als een artiste. Maar ons eigen kind werd een vreemde voor ons.

Toen ze achtien was, ging ze uit huis, en sindsdien heeft ze met heel veel vrienden samengewoond, zowel vrouwelijke als mannelijke. De kerk was er niet meer bij. Daar kwam ze alleen nog, als een broer of zus ging trouwen. Dat is onze dochter, Lucy, vlees van ons vlees, bloed van ons bloed, een kind van heel veel gebeden, anders dan de anderen. Slechter?

Door dat alles hebben Katrien en ik wel heel wat geleerd. We hebben geleerd, om te leven met gekrenkte oudertrots en -pijn. We hebben ook geleerd — en dat was moeilijk — om zonder bitterheid te luisteren naar verwaande ouders, die op hun degelijke kinderen wezen en net deden, alsof het hun ouderlijke prestatie was, dat de kinderen het zo goed deden in kerk, staat en maatschappij.

We hebben geleerd, om niet de kerk of de school de schuld te geven, toen we voelden, dat we als ouders faalden. Dat was ons te goedkoop en bood geen enkele oplossing of verlichting.

We hebben geleerd, om niet teveel te verwachten van onze eigen prestaties of van het werk van de mensen in de kerk, en om veel om te gaan met de andere Vader, Die zowel ouders als kinderen zo heel hard nodig hebben en aan Wie je nooit ontgroeit. Hij heeft George van Henk niet losgelaten, en ook Lucy van Katrien en Arie niet. Ik denk wel eens: Als ik me als vader zo geweldig veel zorgen maak over dat kind, hoeveel meer moet onze hemelse Vader wel bezig zijn in liefde met dat verdwaalde kind van Hem, en ook met al die grotere kinderen van Hem, die pijn lijden, omdat ze moeder of vader zijn.

Over je vaderschap vertroost worden; ik moet nog steeds denken aan die merkwaardige woorden van Henk. Nu, die troost zit duidelijk in het Vaderschap van God. Andere troost kennen we niet.

En zo zeggen we tegen onszelf en tegen alle ouders, die het moeilijk hebben met kinderen: Laten we veel van ze houden en veel voor ze bidden en ze blijven leggen in de armen van Vader, Die elke dag zorgt voor groot en klein, oud en jong.

Elke dag is Vaderdag!

Waardeert u C.C.?

Bestel het voor een vriend

Toename in Canadese controle . . .

nieuwe technologie en ervaring op het gebied van de verkoop hier binnen brengt, is toegestaan. Overname door een maatschappij die geld leent van een Canadese bank om de aankoop te doen (zoals in het verleden wel is voorgekomen), en die geen nieuwe technologie of werkgelegenheid naar Canada brengt, wordt geweigerd.

De Canada Development Corporation heeft de controle over een aantal maatschappijen aangekocht; de meest spectaculaire aankoop was een groot blok aandelen in Texas Gulf, de multi-nationale Amerikaanse maatschappij, die grote investeringen in Canada heeft.

Wat is nu het resultaat van al deze activiteit de laatste 10 jaar? Volgens de studie die de FIRA heeft uitgevoerd, zijn, in de niet-financiele sector in zijn geheel, de activa onder Canadese controle toegenomen van 64 procent van het totaal in 1970 tot 70 procent in 1977. De grootste verandering vond plaats in de mijnbouw, waar minerale brandstoffen onder vallen (maar niet de grote geintegreerde producenten van olie en gas); daar liep de Canadese controle op van slechts 32 procent in 1970 tot 49 procent in 1977.

In de fabricage, de groep met naar verhouding de hoogste buitenlandse controle, nam Canadese controle toe van 42 procent in 1970 tot 46 procent in 1977 — een bescheiden toename vergeleken bij de mijnbouw, maar toch een verbetering. De controle in de fabricage van houtproducten vertoonde de meest opvallende stijging; die liep op van 57 procent Canadese controle in 1970 tot 86 procent in 1977.

FIRA noemt twee belangrijke factoren voor deze verandering: snellere groei van maatschappijen in Canadees bezit, en de geleidelijke aankoop van aandelen in maatschappijen in buitenlands bezit door Canadese firma's en particulieren. Inco, de grote nikkel-industrie, wordt als voorbeeld genoemd. In 1970 werd deze geclassificeerd als onder buitenlandse controle, maar in de daarop volgende jaren hebben Canadezen het grootste deel van de aandelen opgekocht, en nu wordt de maatschapij geclassificeerd als onder Canadees beheer.

Toch is de regering van mening dat er nog veel verbeterd kan worden. In een toespraak tot de vergadering van de Canadian Manufacturers Association in Ottawa op 27 mei, merkte de Minister van Wetenschap en Technologie, John Roberts, op dat Canada's uitgaven voor research en ontwikkeling achter liggen bij die van andere industrie-landen, in verhouding met de totale nationale opbrengst. Hij zei dat een van de redenen is dat maatschappijen in buitenlands bezit of onder buitenlandse controle in verhouding tot de verkoop veel minder aan research en ontwikkeling gedaan hebben dan maatschappijen onder Canadees beheer.

Toename van Canadees bezit en beheer is wel een oplossing, maar de cijfers tonen aan dat daar veel tijd mee gemoeid is. Voor resultaten op kortere termijn zouden maatschappijen onder buitenlandse controle research- en ontwikkelings-faciliteiten in Canada op moeten zetten, ook al doen die min of meer hetzelfde als de faciliteiten in de moeder-fabriek. Maar de heer Roberts beschouwde deze maatregel toch als noodzakelijk, als Canada zijn plaats onder technologisch vooraanstaande landen wil behouden.

Abbonneer op C.C. en lees het!

TOURS WITH A PURPOSE

Seats are still available on RACOM's popular Orient tour from Oct. 30 to Nov. 17. The tour includes visits to Japan, Korea, Taipei, Hong Kong, the Philippines, and Hawaii. Like all of the RACOM tours, this one will focus on broadcast missions.

Tour members will meet Back to God Hour personnel and see broadcast facilities which beam the Word of God throughout the Orient. Those touring will also see the work of Christian Reformed World Missions are CRWRC in this part of the world.

Costs of the tour is $2556 (from Chicago) and includes all transportation costs, deluxe hotel accommodations, two meals daily, and all extras such as tips, entrance fees, and baggage handling.

If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:

Mr. Ed Schierbeek, RACOM Associates
Box 424-B, Holland Mich. 49423
Phone: (616) 392-6969.

U KUNT IN AANMERKING KOMEN VOOR HULP BIJ OHIP BETALING

Indien u tenminste voor 12 maanden in Ontario gewoond heeft, kunt u kwalificieren voor hulp bij betaling van de Ontario Gezondheid Verzekering premies:

- Als u vrijgezel bent en uw belastbare inkomen minder dan $4,000 is, of als uw belastbare gezinsinkomen minder dan $5,000 is.
- Als u tijdelijk niet in staat bent uw OHIP betaling te maken, door werkeloosheid, ziekte, invaliditeit of financiele tegenspoed.

OF U BEHOEFT HELEMAAL GEEN OHIP TE BETALEN.

- Indien u of uw echtgenoot 65 jaar of ouder bent en voor de laatste 12 maanden in Ontario heeft gewoond, kunt u premie-vrije dokters en ziekte verzekering aanvragen.

Voor meer inlichtingen contact uw plaatselijke OHIP kantoor (in uw telefoongids onder Ontario Health Insurance Plan).

Ontario
Ministry of Health

Dennis R. Timbrell
Minister

Canada

Waarom woont u hier?

Misschien bent u hier geboren.
Misschien ook niet.

Maar u woont hier omdat
u of een van uw voorouders
Canada uitkoos. Om de kansen
die het iedereen biedt.

Het is een land van
vrijheid en mogelijkheden — een
land waar iedereen welkom is en
gerespecteerd wordt, wat zijn
ras, godsdienst en achtergrond
ook mag zijn.

Daarom zijn wij Canadezen.

Multiculturalism

Honourable Jim Fleming
Minister of State
Multiculturalism

L'honourable Jim Fleming
Ministre d'État
Multiculturalisme

Canada

Classified Advertising

CLASSIFIED RATES

Births	$ 8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letter under box number, $2.00 extra.

CALVINIST CONTACT

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

THANKS

FLINTERMAN: We thank our great Comforter for being near to us in the passing of our dear husband, father and grandfather. We pray for continued strength and guidance from him. We also thank you, our relatives and friends, for the many ways you showed your love to us.
Mrs. Jackie Flinterman and family.

MEDENDORP: We wish to thank the Lord that we may be comforted by the assurance that our dear husband, father and grandfather is now with him. We also express our sincere thankfulness to friends and relatives for the love shown to us by way of prayers, cards, visits, flowers, etc., during his illness and death.
"The Lord is my shepherd, I shall not want."
Mrs. Ge Medendorp, children and grandchildren.
R.R.#1, Murillo, ON P0T 2G0.

NEEF: We wish to say thank you to our children, relatives and friends who made our 40th Wedding Anniversary an unforgettable occasion. Thanks for the best wishes, cards, flowers and gifts, above all we thank our heavenly Father for all his blessings and protecting care through all these years.

David & Helen Neef,
93 Manitoba St., St. Thomas, ON.

LAMMERS: We wish to express our sincere thanks to all of you who remembered our 50th Wedding Anniversary on June 25, 1980. Thank you for the cards, flowers and visits. Special thanks to our children, grandchildren and friends who made it a joyful day. Above all we thank our heavenly Father for his love and blessings and protecting care throughout all these years. Thank you.
Mr. and Mrs. G. Lammers,
596 Baxter Ave., Victoria, BC.

MOES: Our sincere thanks to all the many readers of *Calvinist Contact* who have contributed to the joy of our 60th Wedding Anniversary with their hearty felicitations and good wishes. They made our spirits soar in elation as they brought up the memories of our life spent in Canada. May the Lord bless you all for many days to come.
Herman and Florence Moes.

BIRTHS

HERDER: We, Carl and Audrey, with great joy and thankfulness to God for entrusting to our care, a beautiful daughter, ANDREA LUMMIE, born July 8, 1980. Her wonderful grandparents are Mr. and Mrs. Frank Deen of Drayton, ON and Mr. and Mrs. Andrew Herder of Fergus, ON.
R.R.#3, Fergus, ON N1M 2W4.

TENYENHUIS: The Lord entrusted to us a branch for the true vine, our second child, ARI JORDAN and a brother to Andrew. He is a grandson to Mrs. A. Venema of Sarnia and to Mr. and Mrs. E. Tenyenhuis of Kentville, NS, a great-grandson to Mrs. H. Kalmink of Holland, MI and to Mrs. G. DeLange of Emmen, Dr. June and John Tenyenhuis,
Blenheim, ON.

BIRTHS

KATER: "Lo children are a heritage from the Lord" (Psalm 127:3).
With joy and thanksgiving to God, the giver of life, we were blessed with the birth of our second child, ANDREA JOANNE, on June 27, 1980. Thankful parents are Henry and Sally. A little sister for Jason. Third grandchild for Mr. and Mrs. Ted Visser of Jarvis. Seventh grandchild for Mrs. Joanne Kater of Hamilton, and Mr. John Kater of Selkirk.
25 Kerr Ave., Chatham, ON N7M 1B8.

MOES: Joanne and Carol joyfully announce the birth of their new sister, JULIE ANN, on June 19, 1980. Her happy parents are, Everett and Annette. Also to give thanks to the Lord, the giver of new life, are her grandparents: Mr. and Mrs. W. Breeuwsma, Julie Ann is their fourth grandchild and also the third grandchild for Mr. and Mrs. J. Moes. Address: 3629 - 108 Ave., Edmonton, AB.

OOSTERHOF: Leo and Grace thank the Lord for entrusting us with our first born son, LEONARD ROBERT, born June 25, 1980. First grandchild for both Mr. and Mrs. Bob Veenstra of Woodstock, ON and Mr. and Mrs. Bert Oosterhof of North Augusta, ON.
P.O. Box 384, Athens, ON K0E 1B0.

STEENBEEK: With deep gratitude to God, the creator of all life, we joyfully announce the birth of our fourth child, a son, ALBERT ALAN JOHN, born on June 19, 1980. Alan is a healthy brother for Renata, Wayne and Robert. Proud parents are Arend and Olga Steenbeek (nee Hartholt.) Alan is the 13th grandchild for Mrs. Albert Hartholt of Kitchener, ON and the 14th grandchild for Mr. and Mrs. Wieger Steenbeek, Ede, Holland.
92 Pinedale Dr., Kitchener, ON N2E 1J7.

VANDER HEIDE: We rejoice that the Lord has entrusted to our care our second child, JAMES KENDALL, on July 5, 1980. He is a precious little brother for Douglas William. The happy grandparents are Mr. and Mrs. Jan Vander Heide of Kentville, N.S., and Mr. and Mrs. William Hofland of Beamsville, ON.
John and Jenny Vander Heide,
R.R.#1, Kentville, NS B4N 3V7.

SINKE: Herb and Mariam are thankful to the Lord for the gift of a healthy son, born July 5, 1980. STEVEN HERBERT is a new brother for James. 11th grandchild for Mrs. T. Kersten, St. Catharines and 5th grandchild for Mr. and Mrs. H. Sinke, Jordan Station.
29 Else St., St. Catharines, ON L2N 2B9.

MARRIAGES

DYKSTRA-VANMAAR: Mr. and Mrs. Kees Dykstra and Mr. and Mrs. Fred Van Maar are happy to announce the forthcoming marriage of their children, JO-ANNE and ALBERT. The ceremony will take place, the Lord willing, on Friday, August 8, 1980 at 2:00 p.m. in the Clinton Chr. Ref. Church. Rev. A. Vanden Berg officiating.
Future address: R.R.#2, Goderich, ON N7A 3X8.

STEL-BOSMA: Mr. and Mrs. Henry Stel of Turner Valley, AB and Mr. and Mrs. Bob Bosma of Edmonton, AB, are happy to announce the wedding of their children, JEANNETTE and JAMES. They chose, for their wedding text, the words of Psalm 127: "Unless the Lord builds the house, those who build it, labour in vain." The wedding will take place, D.V., August 2, 1980 at 3:30 p.m. in the High River Chr. Ref. Church, Rev. Philip Stel of Caledonia, ON, officiating. Reception at 5:30 p.m., High River Memorial Centre.
Future address: Neerlandia, AB.

MARRIAGES

HOLLANDER-DE BOER: Mr. and Mrs. Henk Hollander of Brampton, ON are pleased to announce the forthcoming marriage of their daughter, WILMA MARGARET to ED, son of Mr. and Mrs. Hedde De Boer of Brampton, ON. The ceremony will take place, D.V., on Saturday, July 26, 1980 at 7:00 p.m. at the Immanuel Chr. Ref. Church, Brampton, ON. Rev. M.N. Greidanus officiating.
Future address: 161 Church St. E. Apt. #510, Brampton, ON L6V 1G9.

HAMMING-LEENSTRA: With joy, Mr. and Mrs. Anco Hamming announce the forthcoming marriage of their daughter, CORRIE to FRED, oldest son of Mr. and Mrs. Siemen Leenstra. The Lord willing, the ceremony will take place on August 1, 1980 at 7:30 p.m., in the Bethel Chr. Ref. Church of Lacombe, AB. Rev. Evert Gritter officiating.
Future address: Box 1095, Lacombe, AB T0C 1S0.

ANNIVERSARIES

1955 1980
"Commit your way to the Lord; trust in him, and he will act."
With gratitude to our heavenly Father, and joyful praise in our hearts for his faithfulness, we will celebrate on July 28, 1980, D.V., the 25th Wedding Anniversary of our parents,

JAN and JANNY BEVAART
(nee Abbink)

It is our prayer that God will richly bless them and continue to guide and keep them in his care in the years to come.
With much love from their children:
Eric & Diana Stam
Brian Bevaart
Clarence Bevaart
Paul Bevaart
David Bevaart
Home address: 114 Tyrone Dr., Hamilton, ON L9C 2N1.

1955 1980
Grootegast, Holland — Villa Park, IL, U.S.A.
We would like to take this opportunity to announce the 25th Wedding Anniversary of our parents,

ANDY and HENNY HOOGSTEEN
(nee Top)

on July 19, 1980. We pray that God will watch over them as they continue their life together.
With love from their daughters:
Flory
Ria
Home address: 36 E. Oak St., Villa Park IL U.S.A. 60181.

29-7-55 29-7-80
Taber, Alberta — Lethbridge, Alberta
"As for me and my household, we will serve the Lord" (wedding text, Joshua 24:15).
With praise and thanksgiving to God for his blessings, we celebrate with our parents,

TIM and TINA BOUWSEMA
(nee Oudman)

their 25th Wedding Anniversary. "For the Lord is good and his love endures forever; his faithfulness continues through all generations."
May the Lord be near you in health and strength with his love ever guiding you in the years ahead. Congratulations, Mom and Dad, on this special day!
Your children:
Dave & Pat Gregory
Linda Bouwsema
Bruce Bouwsema
Barry Bouwsema
Gloria Bouwsema
Open house will be held on July 26, 1980 at the I.C.S. auditorium from 2:00 p.m. to 5:00 p.m. Best wishes only please.
Home address: 1905 - 10 Ave. N., Lethbridge, AB T1H 1L7.

ANNIVERSARIES

Renfrew — Ottawa
1955 — 1980
July 22
Rejoice with us in the celebration of our parents' 25th Wedding Anniversary,

BILL and TINA DOELMAN
(nee Schinkel)

Congratulations and love from their children:
John & Marg
Margaret & Co
Kenneth
191 Mountbatten Ave., Ottawa, ON K1H 5V6.

Oudewater — Renfrew
1930 — 1980
July 26
With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

WILLEM and MARIE SCHINKEL
(nee Jonkers)

We pray that the Lord will bless and continue to keep them in his care.
With love and congratulations from:
Jack & Rose — Renfrew
Bob & Eve — London
Tina & Bill — Ottawa
Gerda & John — Brockville
Jerry & Manja — Montreal
Mary & Henry — Pembroke
Audrey & Cor — Navan
Bill — Renfrew
David & Linda — Brockville
and 25 grandchildren
Open house will be held on Saturday, July 26, 1980, D.V., at 8 p.m. in the Kirk Hall, Renfrew.
Home address: R.R.#5, Renfrew, ON K7V 3Z8.

1955 1980
July 14
With thankfulness to our God, we are grateful that we may announce the 25th Wedding Anniversary of our children, brother and sister,

AREN PETER and AMELIA JANNIE GEISTERFER (nee Tinga)

Their thankful parents, sisters, brothers, nieces and nephews:
Mr. & Mrs. R. Tinga-Nieuwenhout — Edmonton, AB
Fien De Jong-Tinga; Glenda, Reynold, Ariel, Keith, Sonya, Carolien — Delta, BC
William & Astrid Ekkelenkamp-Tinga; Sydney, Arlene, Donald, Melissa, Chris — Edmonton, AB
Wayne & Cornelia Tinga-Mulder; Tammelia, Loraine, Robert Edmonton, AB
Jack & Naomi Tinga; Jackeline, Levi, Elizabeth Grace — Victoria, BC
Debra Tinga-Goutier; Marnise, Blaine, Nolan — Lloydminster, AB
Ben & Dawn Tinga-Coupland; Robyn, Tracy — Southport, Queensland, Australia
We wish the Lord God will keep them in his loving care, that they may be a blessing for many others.

1955 Sarnia 1980
"Fear not for I am with thee; Be not dismayed for I am thy God; I will strengthen, help and uphold thee; with the right hand of my righteousness" (Isaiah 41:10).
We hope to celebrate with our parents,

JOHN and JOYCE BANNINGA
(nee Vander Heide)

their 25th Wedding Anniversary on July 29.
Marvin
Jack
karen
Rick
Open house will be held for relatives and friends one July 26, from 3 - 5 p.m., in the Fellowship Hall of the First Chr. Ref. Church, Sarnia, ON.
1555 Michigan Rd., Sarnia, ON.

Share the happy news of your family life with the readers of C.C.

ANNIVERSARIES

Pernis — Mount Brydges
1925 — 1980
With praise and thankfulness to the Lord we announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

PETER and MAARTJE SPEELMAN
(nee Noordzy)

on July 16, 1980.
Marie & the late Cor Van Dyk — Talbotville
Ronnie & Adrian Van Kempen — Essex
Willy & Jan VanderGeest — St. Thomas
Maartem & Tony Speelman — Mt. Brydges
Joanne & John Mantel — Aylmer
Ina & John Hoogstra — Kerwood
Lydia & Walter DeRuiter — Mt. Brydges.
Jan Speelman — Strathroy
Arie & Jo-Anne Speelman — Wyoming
Mary & Doug Gibbon — Schreiber and 51 grandchildren and 9 great-grandchildren.
Open house will be held on Saturday, July 19 from 3 p.m. to 5 p.m. in the Strathroy-East Chr. Ref. Church in Strathroy. Best wishes only.
Home address: R.R.#2, Mount Brydges, ON.

With joy and thankfulness to God, we announce the 25th Wedding Anniversary of our beloved parents,

FRED and PAT STRAATSMA
(nee Adema)

on July 22, 1980. Joshua 24:15. We pray that God will continue to bless them as he has in the past.
With love from their children:
Andy & Heather
Grace
Sharon
Helen
and granddaughter Leah
An open house will be held on Saturday, July 26, 1980 from 2:00 p.m. - 4:30 p.m. in the Parish Hall of the Immanuel Chr. Ref. Church of Brampton.
Home address: 44 Alderway Ave. S.W., Brampton, ON L6Y 2B7. Phone: (416) 451-1539.

Rijswijk, Z.H. — Vineland Station, ON
Psalm 127: 1 & 2
With joy and thanksgiving to God, our parents and grandparents,

WILLEM K. and MARIANNA C. VAN HARTINGSVELDT
(nee Van Velden)

are blessed with 35 years of marriage on July 18, 1980. We thank God for their love and guidance in the past, and pray that the Lord will continue to keep them in his care and bless them in the years ahead.
Job & Jacqueline; Michael, Robert, Rebecca, Joel
Bill & Mary; Justin
Michael
Pete & Karon (engaged)
Open house: Saturday, July 19, 1980 at 2:30 p.m. - 4:30 p.m., at the Fellowship Hall, Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Best wishes only please.
Home address: 263 Victoria Ave. N., Box 67, Vineland Stn., ON.

1945 1980
Hoogkerk Barrie
With great joy and thankfulness to God, we are grateful that we may announce the 35th Wedding Anniversary of our parents and grandparents,

RALPH and ELLEN VEEN
(nee Ter Veen)

on July 31, 1980. Wedding Text: Song of Solomon 8:7: "Many waters cannot quench the flame of love, neither can floods drown it. If a man tried to buy it with everything he owned, he couldn't do it."
With love from their children and grandchildren:
Gerald & Marjory Veen; Kathy, Stephanie, Eric
John & Julia Vyver; Ellie, Cristiena
Arnold Veen

ANNIVERSARIES

1955 1980
Winnipeg, Manitoba St. Catharines, Ontario

Praise God from whom all blessings flow; With joy and thankfulness to God, on August 4, 1980, we hope to celebrate, the Lord willing, the 25th Wedding Anniversary of our dear parents,

JOHN and ANN VAN HUIZEN
(nee Verbeek)

It is our prayer that the Lord will continue to bless them as he has done in the past.

Love from their children:
John & Femmy Van Huizen; Jason — St. Catharines
Ted & Lydia Van Huizen — St. Davids
Joanne — at home
Gerald — at home
Marlene — at home
Home address: 430 Vine St., St. Catharines, ON.

1945 1980

Psalm 128

With praise and thankfulness to God, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

ARIE and ADRIANA VAN TUYL
(nee Van Steenbrugge)

on Saturday, July 19, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the future.

With love and congratulations,
Henk & Rita; Jason, Jeffrey — Dundas
Joe & Ann; Joanne, Monica; James — Wellandport
Harry & Beatrix; Michelle, Bernice, Jonathan — Wellandport
Leo & Tina; Adam, Matthew, Sarah — Fonthill
John & Carol; Christopher — Wellandport
Open house, Saturday, July 19, 1980, 2:00 - 5:00 p.m.

With joy and thankfulness to God, we are grateful that we may announce the 25th Wedding Anniversary of our parents,

JOHN and JESSIE VERDUYN
(nee Osinga)

on July 26, 1980. As their children, we are grateful to our heavenly Father for his faithfulness to our parents in the past years and we pray for his continued guidance in the years to come.

Love from their children:
Lawrence & Shirley — Tillsonburg
Lloyd & Tina (engaged) — Dundas
Dorothy & Sid Riewald (engaged) — Dundas
Robert — Dundas
Simon — Dundas
Address: 979 Governors Rd., Dundas, ON L9H 5E3.

OBITUARIES

"Safe in the arms of Jesus, sweetly his soul shall rest."

Our heavenly Father took home to glory, very suddenly on June 28, 1980, our dear son, brother and uncle,

RICHARD JAMES BOER

at the age of 17.

Mom and Dad:
Ben & Annie Boer — Hatzic, BC
Brothers and sisters:
John & Ena Lanting — Agassiz, BC
Herman & Ricki Kielstra — Okotoks, AB
Harry & Grace Boer — Pitt Meadows, BC
George Boer — Abbotsford, BC
Jim & Brenda Bird — Surrey, BC
Girl friend:
Linda Wind — Abbotsford, BC
Nieces and Nephews:
Yvonne, David, Christopher Lanting
Kristina, Erin, Rachel, Nathan Kielstra
Michael, Carolyn Boer
Home address: 34883 Lougheed Hwy., S.S.#1, Mission City, BC.

Advertise in C.C.!!!

OBITUARIES

On July 4, 1980 the Lord took unto himself, our beloved wife, mother, grandmother and great-grandmother,

JANNETJE (JANE) GRIFFIOEN
(nee Eikelenboom)

in her 79th year. 2 Corinthians 5:1.

Wife of Hendrik Griffioen — Bowmanville
Mother of:
Jaap & Diny Griffioen — Holland
Willy & Johannes Overdyk — New Liskeard
Bill & Gerrie Griffioen — Sunderland
Henk & Joke Griffioen — Kitchener
Rie Griffioen — Holland
Simon & Jo Griffioen — Guelph
Jan & Gre Griffioen — Holland
Jane & John Uyl — Elmira
Joanne & Han Oosterdag — Barrie
Nic & Mary Griffioen — Bowmanville
Ida & Yde Andringa — Bowmanville
Grandchildren and great-grandchildren

Funeral services were held on July 7, 1980 in the Rehoboth Chr. Ref. Church, Bowmanville.

Address: 68 King St., Apt. #504, Bowmanville, ON L1C 3J3.

De leden van de vrouwenvereniging „Bidt en werkt" van de Rehoboth Chr. Ref. Church te Bowmanville, betuigen hun hartelijk meeleven aan Mr. H. Griffioen en familie met het overlijden van hun vrouw en moeder,

JANNETJE GRIFFIOEN

Moge haar verlangen om ontbonden en met Christus te zijn hen tot rijke troost zijn.

On May 15, 1980, it pleased the Lord to take to himself our mother, grandmother and sister,

CHRISTINA KASTEEL

of Edmonton, AB at the age of 72 years. She was predeceased by her husband, Tymen Gerard Kasteel in October 1979 and survived by:

Evert & Elaine Kasteel — Yellowknife, NW
Gerrit & Betty Kasteel — New Westminster, BC
Chris & Augusta Kasteel — Coquitlam, BC
Tina & Al Dumont — Edmonton, AB
and 12 grandchildren
2 sisters and 1 brother in Holland.

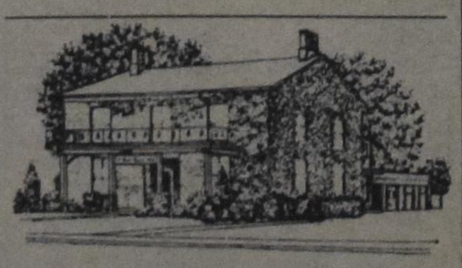
Although we will miss her greatly, we rejoice in the knowledge that she rests in the Lord.

"My trust is in the Lord."

On June 19, 1980, the Lord took home our dear son, and brother-in-law and uncle,

TIES JAN MEDENDORP

Dear husband of Ge Medendorp (Buitenhuis)
Vader & Moeder Buitenhuis — Lutten (Ov) Neth.
Egbert & Riek Buitenhuis — Guelph, ON
Jan & Henny Buitenhuis — Kakabeka Falls, ON
Hank & Jansje Buitenhuis — Lutten, (Ov) Neth.
Jenny & Fred Brink — Lutten (Ov) Neth.
Ali & Tjeerd Bakker — Thunder Bay, ON
Roel & Meta Buitenhuis — Kakabeka Falls, ON
Mien & Andre Smid — Lutten, (Ov) Neth.
Janny & Be Vos — Utrecht, Neth.
Nieces and nephews.



O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

OBITUARIES

On June 19, 1980, our dear friend,

TEES MEDENDORP

went to be with the Lord. We will remember him for his warm friendship and pray that the Lord will sustain Ge and the children.

Signed by:
Henry & Nell Heerema
Jack & Betty Miedema
Wim & Annie Bus
Eeuwe & Grace Wymenga
Dick & Nell Maat
"The Lord is my shepherd."
Thunder Bay, ON.

After a lengthy illness, on July 2, 1980, the Lord took unto himself, our dear mother, grandmother and great-grandmother,

TRYNTJE VALKENBURG
(nee Koolma)

at the age of 74 years. Widow since 1941 of Peter Valkenburg.

Her children:
Peter & Mary Valkenburg — Vancouver, BC
Albert & Jenny Valkenburg — Clinton, ON
Trydy & Leo Dyk — Walton, ON
Jannie & Jaap Beumer — Veenendaal, Holland
Henry Valkenburg — Dorchester, ON
Riek & Bert Greidanus — Londesboro, ON
27 grandchildren and 4 great-grandchildren

"The Lord is my shepherd, I shall not want" (Psalm 23: 1A).

The funeral service was held on July 4, 1980 in the Chr. Ref. Church, Clinton, Rev. A. Van den Berg officiated.

On July 6, 1980, after a fruitful life, God in his infinite wisdom, called home to himself our husband, father and grandfather in his 57th year.

FRANK A. ZEGERS, SR.

Mrs. Minnie Zegers (Mostert) — Orono
Peter & Annette; Paul Zegers — Waterloo
Corrie & James; Katrina, Reuben De Jong — Newcastle
Martin & Jackie Zegers — Orono
Marian & Randy Eastabrook — Lindsay
Frank Zegers, Jr. — Orono
Dan Zegers & Shelley-Anne Robinson — Orono

Our strength will be in Psalm 121.

REAL ESTATE

62 ACRE FARM all workable and productive land. Good barn with concrete yard. Very good 3 bedroom home, full basement — just outside Dunnville.

63 ACRE DAIRY FARM, 90 head registered Holstein; 47 mature cows, corner property. Good line machinery, 476 litres #1 quota, 112,000 litres MSQ. 5 bedroom home.

GOOD DAIRY OPERATION, 28 acres — barn with pipeline and 72 tie-ups. 500 litres #1 quota and 115,000 litres MSQ. 110 head of cattle, 50 milking. Good 5 bedroom home with attached double garage. Owner rents approximately 450 acres government land.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.
Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

FOR SALE

DAIRY farms as going concerns. Any size, any price, anywhere in Ont. Also available, HOG-and-BEEF farms at very competitive prices.

REALTOR
DIRK **WOUDSTRA** INSURANCE AGENCIES
ORONO, ONT. L0B 1M0 • 416-983-5915

REAL ESTATE

London, Ontario

Your Complete Real Estate Service

Stanley Vandergoot
Real Estate

M.L.S.
Realtor
1880 Dundas St.,
London, Ontario
N5W 3G2

Office: (519) 451-3680
Res.: (519) 672-2283

DUTCH IMPORT SHOP

In Hamilton vicinity for sale. All stock and equipment. Building is leased.

Ralph Karsten Real Estate
John Karsten
Sales Representative
R.R. #1, Waterdown, 416-689-8632
Thinking of selling or buying a property? Give me a call!

FOR SALE: Greenhouse operation near Waterdown, ON, on paved road, 32,400 sq.ft. presently used for growing Mum flowers, 2-3 bedroom homes in excellent condition, possible family enterprise, has 9½% Farm Credit Mortgage, For more information write or call.

Looking for Farm, Home or Business, call:

Ralph Karsten Real Estate Ltd.

9 Main St. N., Box 235, Jarvis, ON N0A 1J0, or phone: (519) 587-4457, evenings call (519) 443-7807 or (416) 779-3027.

HAROLD WORKMAN
Real Estate Ltd.
Clinton, ON
519-482-3455

LAYER QUOTA: 18,240, 2 modern barns, 500 hog barn, brick house, 86 acres, drained.

ROASTER QUOTA A, 8,277 and class 2, good home, 15 acres.

ROASTER QUOTA A, 7,936 and class 2, calf set-up, 2 good homes, 10 acres.

DAIRY, 198 ACRES, large quota, free-stall barn, liquid manure and slated floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.

BROILERS — ROASTERS — PULLETS — LAYERS, large quotas, modern barns, executive-style home, second house, 50 acres.

LARGE QUOTA, 8,867, farrow-to-finish barn, 106 acres, brick house, Tucker-Smith township.

93 ACRES, 85 workable, good house, horse barn, near Hwy. #21.

250 ACRES, 150 systematically drained, 100 acres bush, house and beef barn, near Teeswater.

165 ACRES, 158 workable, brick house, 2 barns, near Blyth.

182 ACRES, 170 workable, over 100 sow farrow-to-finish barn, brick house, Hwy. location, south of Clinton.

DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.

DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

Other farms available!

Peter Damsma,
R.R.#5, Clinton, ON
Phone: 519-482-9849

Our classifieds really *work!*

REAL ESTATE

LAYER FARMS

8,500 basic quota, 50 acres land, large 4 bedroom home and best of all the price is right. (Gord Gray)

50,000 cage layers, 100 acres crop land. 2 family home, modern farrow to finish hog operation included. (Gord Gray)

100,000 cage layers, good acreage, going concern. (Keith Miller)

★ ★ ★

9,000 commercial egg breeders, fully automatic. Must really be seen. (Gord Gray)

14,000 broiler breeders, 1 nearly new home, second home in excellent condition. Most modern barn in Ontario. A pleasure to show — with good financing. (Keith Miller)

★ ★ ★

11,000 chicken broilers, plus 5,000 secondary quota. Farrow to finish hog operation. 25 acres fruit land, excellent home, farm showing good return. (Keith Miller)

28,000 broilers and roasters, nearly new barns, good acreage. 3 bedroom home in a very suitable location. (Gord Gray)

15,000 chicken broilers plus 5,000 secondary quota, barns and house in good condition. 15 acres garden land. (Keith Miller)

★ ★ ★

We have several other farms:— cage layers, broilers, turkeys, turkey breeders, broiler breeders or hog, dairy and cash crop farms.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.
Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (Evgs.)
or Gord Gray
(519) 822-4438 (res.)

ORILLIA AREA

Several 2 and 3 bedroom cottages available with as much as 300 ft. waterfrontage. Starting as low as $19,000. Enjoy your own private retreat.

Also a number of good businesses available such as motels, grocery stores, restaurants, marina's, etc.

Call: Henry Zwiers, 705-326-4131.
Representative for
WALTER DEAN REAL ESTATE LIMITED
705-325-6193.

FARROWING OPERATION

Ideal set-up for approx. 110 sows, stable cleaner, high moisture silo, 2 graineries, and 36 acres of land. Four bedroom home, just outside of Acton. Call **Hank Rensink.**

VENDOR WILL HOLD A GOOD MORTGAGE

on this 156 acres of land. Stream and bush at rear of property. Good 9 year old bungalow — *Open to offers!* Asking $150,000. Ask for **Hank Rensink.**

BRAMPTON AREA

Approx. 37 acre hobby farm just north of Brampton. Large house, boasting huge kitchen with knotty pine cupboards, 5 bedrooms, sun porch, double garage plus bank barn and spring-fed pond. 1850 feet of road frontage. Call now for more details.

AKERS-CLARK REAL ESTATE LTD.
92 Main St.,
Georgetown, ON
Tor. Dir. **453-3911 — 877-5211**

HELP WANTED

JOURNEYMAN AUTO BODY MECHANIC needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing,** R.R.#3, Kilby Rd., Terrace, BC V8G 4R6. Phone: (604) 635-3929.

Classified Advertising

HELP WANTED

HERDSMAN required by September 1st, for dairy farm in Okanagon Valley. Single or married. Wages according to experience. Please write: **PIRLIN FARMS,** R.R.#2, Lumby, BC V0E 2G0, or phone: 604-547-9586.

WANTED: Responsible **HERDSPERSON** for modern Holstein farm. Excellent accommodations and good wages. Close to Chr. Ref. Church and Christian School. Apply: Falgarbrook, R.R.#2, Georgetown, ON L2G 4S1. Phone: 416-878-3787.

Mature, responsible, **married man** wanted to work full time on a **modern broiler farm**, located 4 miles from Tillsonburg. Home provided. Apply to: John Verduyn, 979 Governors Rd., Dundas, ON. L9H 5E3. Phone: 1-416-627-7806.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?
HOOGEVEEN H.G., laatstbekende adres te Westervoort, naar Canada vertrokken medio april 1980.

BOSCH Elbert J. Jr., geboren op 10 juni 1954 te 't Harde naar Canada vertrokken op 13 juli 1979.

VAN HAASTER, Petrus Andrianus, geboren te Delft op 19 juli, 1915, naar Canada vertrokken op 19 juni 1952.

WYNIA, Watze, geboren te Wonseradeel op 8 april 1915 naar Canada vertrokken in 1950.

HOL, R., naar Canada vertrokken in 1953, laatstbekende adres in Nederland te Hengelo (Gld).

Consulaat Generaal der Nederlanden
1 Dundas Street, West,
Suite 2106, Box 2,
Toronto, ON M5G 1Z3.
Phone: (416) 598-2520.

Spare time . . . like to meet people?
Talk to:
John A. Meiboom — Haco Enterprises
about starting your own business.

Carrying Place, Ont. ***613-392-8821***

The Canadian Home Bible League

needs for its expanding program of world-wide Scripture distribution:

Two Additional Staff Members

THE CHURCH RELATIONS DIRECTOR,
responsible for maintaining and expanding contacts with churches on denominational and congregational level, will promote the League's ministry and gaining financial and moral support. He also will supervise local representatives.

THE REPRESENTATIVE for the Ontario region will present the League to pastors, Christian workers, youth groups, etc. He will also assist churches in local Scripture distribution programs. He will create support from churches and individuals.

A person with vision, drive and commitment will be rewarded with being engaged in a vital exciting ministry, a reasonable remuneration and fringe benefits. Public speaking experience is an asset.

Please contact:

The Personnel Committee of the
Canadian Home Bible League
Box 524, Sta. "A", Weston, Ontario
M9N 3N3 Telephone: (416) 741-2140

Secretarial Position

The Committee for Justice and Liberty (CJL Foundation),

a christian political organization, is looking for someone who can work well with other people as part of a team. The position is a full time secretarial one, beginning **August 25, 1980**. Good typing skills are essential; as well as a knowledge of spelling, grammar and punctuation. Responsibilities will include reception, correspondence and general secretarial tasks. This position offers opportunity for personal initiative and responsibility in a variety of areas.

For information contact:
CJL Foundation,
229 College Street, Toronto, ON M5T 1R4.
(416) 979-2443.

COTTAGES

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van de Chr. Ref. Church in Orillia.
R.S. BAKEMA
Telephone: 645-2738

COTTAGES

SANDY BAY CAMP
Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
Don and Irene Crann
[new owners]

WANTED: A clean cottage in attractive area for week of **August 25** and or week of **September 1**. A young couple; experienced, caring tenants, seek cozy vacation. Evenings call: 416-957-7825. Or write: Box 202, Smithville, ON L0R 2A0.

TEACHERS NEEDED

Pacific Christian School

(formerly Saanich Christian School)
needs an additional
TEACHER FOR GRADE 6,
because of enrollment pressures.
Send applications, including all pertinent information and have 3 letters of reference, sent by registered mail to:
Bob Reitsma, chairman, Education Committee,
406 — West Burnside Rd., Victoria, BC V8Z 1M2.
Phone: (604) 383-2096.

CALGARY: The Calgary Christian School has an opening for a junior high **FRENCH TEACHER**, either part or full time. Contact: U. Haasdyk, principal, for further information, at (403) 242-2896 or home (403) 249-1337.

THUNDER BAY: The Thunder Bay Christian School is in need of a **Teaching Principal** for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

MINISTER WANTED

The West-End C.R.C. of Edmonton, Alberta
requires the services of a
Co-ordinator of Youth Ministry

To mobilize and equip the congregation and youth elder team for ministering to its youth, encouraging a spiritual growth.

Christian maturity and leadership gifts important, but a professional degree not necessarily required.

For further information, please send application to:
West-End Christian Reformed Church,
Box 5357, Postal Station "E",
Edmonton, Alberta T5P 4C5.

VERNON: Vernon, in the beautiful Okanagon Valley of BC, is in need of a pastor to minister to this growing congregation of about 75 families. Vernon has a large percentage of younger families, who would like a pastor interested in community involvement. Pastors interested in serving this church are invited to contact: Mr. John Ravensbergen, R.R.#3, Vernon. (Site 10, Comp. 14), BC V1T 6L6. Phone: 604-542-3482.

ANNOUNCEMENT

MIEDEMA: On June 12, 1980, the Lord fulfilled her lifelong dream when **DIANA MIEDEMA** received a Bachelor of Social Work degree from King's College, University of Western Ontario.
Diana is the wife of Michael Miedema and the daughter of Art and Nellie De Weger, all of St. Thomas, ON.
She attended both Jarvis and St. Thomas Christian Grade Schools and was a graduate of London District Christian Secondary School. it is our prayer that God will bless Diana's efforts in helping those who are troubled for Jesus said: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

RECREATION

MOTOR HOME FOR RENT: $225.00 per week plus 15 cents per mile. Sleeps 6. Toronto area. Phone: 453-2048.

EMPLOY. WANTED

Dependable Christian couple getting married, desires work on a **farm in Western Canada** in late October. Experienced in cattle, dairy and fieldwork. Please reply to Box 113, Drayton, ON N0G 1P0, Canada.

BUSINESS

INTERESTED IN COMING TO ALBERTA?
Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2605.

ANNOUNCEMENT

Mary Wubbigje Metselaar, daughter of Hank and Trien Metselaar of 467 Ritson Rd. N., Oshawa, ON, recently graduated from the University of Victoria, BC with first class honours, Bachelor of Science in Nursing.
A graduate of Oshawa Central Collegiate 1970, and graduate of Scarborough Regional School of Nursing in 1972. R.N. Mary was employed by Health and Welfare Medical Service as an outpost nurse in New Aiyansh, BC 1974-76, and as special project nurse, Prince George, BC 1977-79.
She has accepted a position at Fort St. John, BC Health Centre as Nurse in charge, as of August 1, 1980.

FOR RENT

HOUSE FOR RENT: 1 mile off 400. North of Toronto. 25 minute drive from 401. Call 416-775-2052.

ACCOMMODATION

ROOM AND BOARD, BRAMPTON: Accommodation for boarder available. Prefer person who goes home most weekends. (416) 453-0281, evenings.

WANTED: Apartment or upstairs of house by married, Christian school teachers, near **Toronto-Woodbridge** area or **Hamilton** area. Phone: (519) 752-4401 or write: Conrad Guichelaar, R.R.#7, Brantford, ON N3T 5L9.

Advertising in C.C., gives results!!!

Looked in the mirror lately?

We at ***Calvinist Contact*** try to do that every week. As we look into the mirror we try to capture the reflection of the Reformed community.

From week to week you are able to see yourself as you read through the pages of ***Calvinist Contact***.

We would like you to share our reflections with family and friends by encouraging them to subscribe.

Please send *Calvinist Contact* to:
Name: _____
Address: _____
_____ **Code/Zip:** _____

Enclosed is ☐ **$12/year** ☐ **$20/2 years**

CALVINIST-CONTACT
99 Niagara St., St. Catharines, ON, L2R 4L3.

MUSIC!

Life music for youthful functions.

Pyramid Music
presents
Anthem

A group of young Christian musicians, working under the Lordship of Jesus Christ.
Available for your functions:
For information write:
Pyramid Music,
Box 202, Smithville,
Ontario L0R 2A0.

The Maple Leaf Drive Reformed Church in Toronto

is planning a

DAY FOR SINGLES
(ages 25-60)

at Camp Shalom located on Highway 24A, Cambridge,
for **SATURDAY, SEPTEMBER 20, 1980.**

The program includes workshops,
indoor-outdoor games, singing, lunch, dinner,
hiking and swimming, etc.
Fee is *18.00*; lunch, dinner and refreshments included.

As registration is limited, send cheque
as soon as possible to:

SOLO CONFERENCE DAY,
88 Mattson Rd., #101, Downsview, ON M3L 1K2.

(More information will follow upon receipt of cheque.)

Calendar of Events

Ontario

Aug. 1-4	The 1980 AACS Family Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACS, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331.
Sept. 6	Y.E.S. Conference, Saturday, Sept. 6, 1980, Meadowvale Community Christian Reformed Church, Toronto, ON. Theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eights to those trying twelves. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON.
Oct. 18	Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship.
Sept. 20	A day for singles at Camp Shalom, Cambridge, On, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON.

Alberta

Aug. 10-17	Edmonton, Billy Graham Crusade.
Aug. 26-28	Professor Karl Hochreither from Berlin, West Germany, a mastor choral conductor, is g ving a choral workshop for all choral directors and members at The King's College, Edmonton, AB. Full days of choral rehearsals are planned, ending in a public recital. Contact the college for more details.

British Columbia

Aug. 2-4	Bulkley Valley AACS Family Conference at Pine Crest Resort, 25 miles east of Smithers, BC. Speaker, Rev. J. Hielema on the topic: "Faith and its problems." For more information phone: 847-3958.

Miscellaneous

July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.July25	Wed.July23	Fri.July18-10a.m.	Thurs.July17-10a.m.
Fri.Aug.1	Wed.July30	Fri.July25-10a.m.	Thurs.July24-10a.m.
Fri.Aug.8 — ★ ★ ★ NO ISSUE ★ ★ ★			

KAATSEN

Woodstock Park
August 2, 1980
(Parkinson Rd., Picnic area #8).

Registration 11:00 a.m.

(Take Highway 59N off 401, turn left at first traffic light; approximately 1/4 mile to park.)

ATTENTION ALL EVANGELISM COMMITTEES

The Christian Communications Centre now has available a special children's television program titled "Let The Sunshine In" for airing on your local Cable TV Channel. The shows are produced by the Christian Laymen's League and are hosted by Martin Keuning, "Uncle Mart", who has been involved in child evangelism for many years.
This is your opportunity to reach the children in your community with quality Christian programs. This is your challenge to reach out in the 80's.
Write us for further details now.

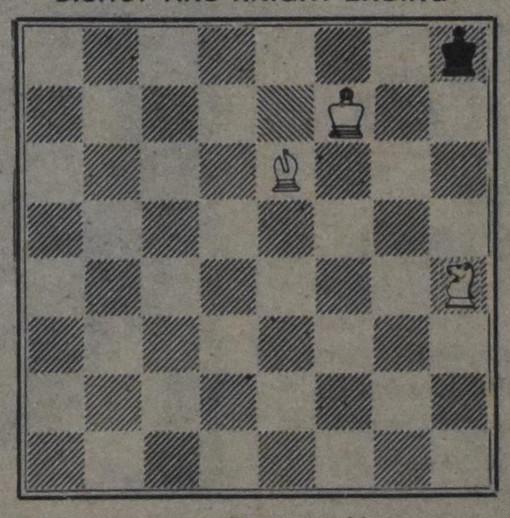
CHRISTIAN COMMUNICATIONS CENTRE
P.O. Box 216, Station R, Toronto,
Ontario M4G 3Z9

The Christian Communications Centre is a Canadian organization dedicated to the effective use of modern communications media for purposes of information and evangelism.

Let's Play Chess

Editor: Pete Layer

BISHOP AND KNIGHT ENDING



White to Play and Mate

Can you remember how to mate the black King in the position shown above? You have probably memorized the moves some time ago, but can't recall them now. All you may remember is to somehow force the black King along the Rook's file to the white corner KR1, without letting him escape. Although that is the quickest way, it is also the most difficult to remember. Another method is to place cordons around a corner square. The primary cordon is formed by placing the Bishop on QB2 and the Knight on QB4. Notice how the Knight guards the squares Q2, K3 and K5. Place the white King on KN7 to guard squares B6 and R6. The black King is restricted to sixteen squares. A secondary cordon is: B on KN4, N on K4. The black King is restricted to six squares. The final cordon is with the Bishop on KB1, and the K on K2, restricting the black King to three squares.

The play:

1. N-N6 ch., K-R2; 2. K-B6, K-R3; 3. B-N8, K-R4; 4. N-K5, K-R3; 5. N-B4, K-R4; 6. K-N7, K-N4; 7. B-R7, K-R4; 8. B-B2, K-N4. White has formed the primary cordon. 9. B-N6, K-B5; 10. K-R6, K-N5; 11. B-B2, K-B5; 12. K-R5, K-N6; 13. K-N5, K-B6; 14. K-B5, K-K7; 15. K-B4, K-K8; 16. K-K3, K-B8; 17. B-Q1, K-N7; 18. K-B4, K-B7; 19. B-N4, K-K8; 20. K-K3, K-B8; 21. N-Q2 ch., K-N7; 22. N-K4, K-B8. The secondary cordon is complete. 23. K-Q2, K-N7; 24. K-K2, K-N8; 25. B-R3, K-R7; 26. B-B1, K-N8. The final cordon is complete. 27. N-B6, K-R7; 28. K-B2, K-R8; 29. B-N2 ch., K-R7; 30. N-N4 mate.

Now you are ready to practice. Place these four pieces anywhere on the board and see how easy it is to form the primary cordon.

Thoughts on anger

by Dr. Donald Moncrieff

Dr. Moncrieff is director of Salem Christian Mental Health Clinic.

Many find themselves with more feelings of anger than they can handle. Sometimes they have been told that anger is sinful and they try to suppress it or they feel very guilty about having it. Sometimes they take their anger out on quite innocent people. Anger turns out to be the source of many problems.

When I meet these problems in counseling, I often respond by recalling the fact that the Scriptures tell us to "be angry" but "sin not" (Eph. 4:26). I focus on the example of Jesus seeing the buyers and sellers desecrating the temple. His anger was obvious. I try to explore the differences between the anger He showed and the anger which is a problem for the person with whom I'm talking.

Most often, I find that the anger experienced by my fellow Christians and Jesus is very similar. Jesus' anger witnessed the evil of putting down or disrespecting the temple. The anger troubling a person in my office often witnesses the evil of the put downs and disrespect that person experiences. Jesus' anger also witnessed the importance and sacredness of the temple. It often turns out that the anger of someone with whom I'm speaking is a witness to how important and even sacred that person is as one made in the image of God.

The differences are not so much in the anger as in the expression of the anger. Jesus' expression of anger made the truth obvious. Other expressions of anger often cover up the truth. I believe that it is by making the truth obvious that we "sin not" and that by covering up the truth we "sin."

A man, for example, is deeply angry because in words he has been taught that nothing he can do of himself is good, yet in action he has to continually do what other s expect of him in order to win their esteem. The truth is that he's angry at a culturely confused value system, but he expresses his anger as if his family caused it without even realizing what he is doing.

As I work with a counselee at appreciating the difference between the anger and its expression, we try to find what the specific experience of anger means and how it can be expressed to really make the truth evident. Making the truth evident is often quite difficult but when it is successfully done, I find my faith deepening by seeing how wonderfully the truth makes us free (John 8:32).

Books

Missions

Model in Missions?

Zaire Midday in Missions by Donald A. McGavran and Norman Riddle; published by Judson Press, Valley Forge, PA 19481, 1979; in Canada: G.R. Welch, Burlington, ON; 252 pages, paperback; price: $12.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Zaire ranks second in size and third in population in African nations south of the Sahara. Since World War II, tremendous church growth has taken place. In 1977, 23 per cent of the 25.6 million population claimed to be Christian. The response to the Gospel has been tremendous.

Following independence in 1960, missions turned all their authority over to Zairian Churches. So throughout the country, the nationals are in charge of their own affairs.

If Zaire has so many Christians, why the need for North American and European mission programs? The thesis of the book is the need for continued mission involvement in the consolidation of church growth, the building of Christian structures, stewardship education, and discipling of cities, and the sending out "of Zairian missionaries to the 3 billion who have yet to believe — all this and much more remain to be done. The missionary movement works in midday, not sunset."

The authors do not only discuss what missions in Zaire ought to be, and the major opportunities and difficulties of church and mission; they also tell the thrilling story of the spread of the Gospel in Zaire, the suffering and triumphs of the missionary pioneers. They are described as men of daring, resolute purpose and great faith in God.

Though the book relates the historical developments and the major issues of missions in one land, its purpose is to confront the reader with the issues that face missions in every nation. For example, the chapter "Development and Christian Mission" is thought-provoking in the light of the current discussion on Word versus/or/and Deed missions. The authors maintain that church growth, evangelism and development aid can be carried out simultaneously. No separate relief agencies are needed. All the work can be done under the auspices of a world mission board.

The chapter "A Thoroughly Christian Parochial School System" has an interesting discussion on the necessity of Christian education. The authors say, "the desirability of a thoroughly Christian parochial school system should be clearly understood by the missionary societies. Funds for refurbishing the school systems and making them Christian should receive high priority." And they state, "A thoroughly Christian parochial school system is a high goal for the church in any nation to set for itself."

Christian day schools are encouraged on the mission field. But if Christian education is necessary for the mission field; why not for the homeland? I know evangelical missionaries who sacrificially and fervently participate in Christian education and do send their own children to Christian day or boarding schools. Yet when these same missionaries return to North America, they send their children to public schools. This type of action always surprises me. Perhaps the key to it all is found in the philosophy of Christian education of the authors. The Christian school is seen as a school teaching Bible and secular subjects. In a Christian school system, boys and girls should be led to personal conversion and incorporation in the church. The authors refer neither to the covenant nor to the development of the Christian mind.

This study includes a table of contents, a glossary of terms and one of abbreviations, maps, statistics and a bibliography. Its authors are Norman Riddle, Associate to the Director of the Department of Evangelism, Baptist Convention of Western Zaire, and Dr. Donald A. McGavran, Senior Professor of Missions of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, CA.

This important book on missions is recommended reading for everyone, including those on either the board of a Christian relief agency or world missions.

Autobiography

Church of the airwaves

100 Huntley Street by David Mainse; published by G.R. Welch, Burlington, ON, 1979; paperback, 158 pages; price: $3.95. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

An autobiography by the host of an evangelistic television program, *100 Huntley Street* has all the tales of trial and triumph typical of the genre. The son of a missionary turned pastor, Mainse went through the not unusual adolescent rejection of Christianity before "rediscovering" it in a burst of tongues at a Pentecostal Church. Devotion sustained him in the many problems which followed as he went on to become a minister. In 1962, Mainse discovered television and began using it as a means of evangelizing even while he held successive pastorates in Deep River, Sudbury and Hamilton. All efforts were devoted to television after 1970, leading to the development of programming which culminated in the establishment of *100 Huntley Street* in 1977. In all of this, God was seen to lead through the whispered word to the inner ear or the single text or phrase which fell off the page of a prayerfully opened Bible.

There is much in both book and program to make one uneasy. The "hallelujahs" never stop dropping from mouths continually busy with testimonies. Faces beam and tears fall as occasion demands. What is more disturbing is that Jesus becomes an entirely personal or individual Saviour in the video Body of Christ which has abandoned the hard church pew in favour of the heated, vibrating Lazy Boy chair in front of the television set.

It is ironic, in light of this breakdown of communal worship, that a Mainse admirer should claim in the foreword to this book that, "if there is a single theme that emerges from the work of *100 Huntley*, it is that the Body of Christ, traditionally fragmented into countless denominations and factions, can truly be one in the Spirit, joining together in fellowship and intercession, in praise and worship and in testimony and evangelism."

Anyone who set out to take theological aim at this understanding of Christianity could legitimately be accused of choosing too-easy a target. At the same time, it would be blind to assert that there is no value at all in this work; as Jonah discovered at Nineveh, God occasionally chooses to work in ways of which we may not entirely approve. What is called for is an understanding of this approach, one obtained through reading works such as *100 Huntley Street*. Only with this understanding can we begin to show — as indeed we must — that there is far more to Christianity than cheap grace and the quick smile.

Missions

Biography of a pilot missionary

Flight to Glory by Douglas C. Percy, published by G.R. Welch Co., Toronto, ON; paperback, 152 pages; $4.95. Reviewed by Prof. W.S. Reid, Guelph, Ontario.

Dr. Percy who, himself, has had considerable experience as both a missionary and a novelist has written another interesting novel concerning missionary work and its difficulties, in Africa.

Basing his story on the tragic death of a Mennonite missionary, at the hands of the Kitta people, he has written an absorbing account of the problems which face the missionary even in these days of the twentieth century, in which the missionary pilot is central to the whole story.

At the same time, the author seeks to bring out the spiritual dimensions of missionary life, and particularly the importance of Christian self-commitment to the cause of Christ. While this story may take some of the usual romance from the popular conception of missionary life and work, it certainly presents the challenge which the missionaries face in their day to day service, whether as preachers or doctors.

Evangelism

Resource book for a new beginning

Is My Church What God Meant It to Be? by Gary L. Hauck; published by Accent Books, Denver, CO; in Canada: G.R. Welch, Burlington, ON; 1979; paperback, 160 pages; price: $3.95. Reviewed by Rev. John de Vries Jr., Fruitland, Ontario.

"The key word in the ministry is balance," writes Gary L. Hauck, author, pastor, and Dallas Theological Seminary graduate. For that reason this manual aims to help church leaders and members to find the right balance of purpose, ministry and program.

After overcoming initial reservations, I found this easy-to-read book helpful in its guidelines and appropriate questions for any congregation to take inventory. The extremes found in Christian churches are presented. The author's analysis is clear and simple: comprehensive and fair. His approach to the pulpit and ministry, while not 'Reformed,' has a maturity and scope that is beneficial. The discussions are concise and will be easily understood by those not trained in theology. "Applicatory projects" at the conclusion of each chapter make the book suitable for both study and action.

Hauck transcends the widespread individualism, revivalism, and triumphalism in order to provide congregations with a usable manual that aims to reform the church's life and update its biblically-rooted ministries. This book can help churches raise the necessary questions and help them struggle with the biblically cultural alternatives.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250,000 for life. Secretary: D. Brinkman, R.R.#1, Bowmanville, ON. L1C 3K2. Applications for accommodation to be sent to:

Trinity Tower
7900 McLaughlin Rd. S.
R.R.#10
Brampton, Ontario
L6V 3N2

GRAND OPENING

of our new store

CHRISTIAN BOOK SERVICE

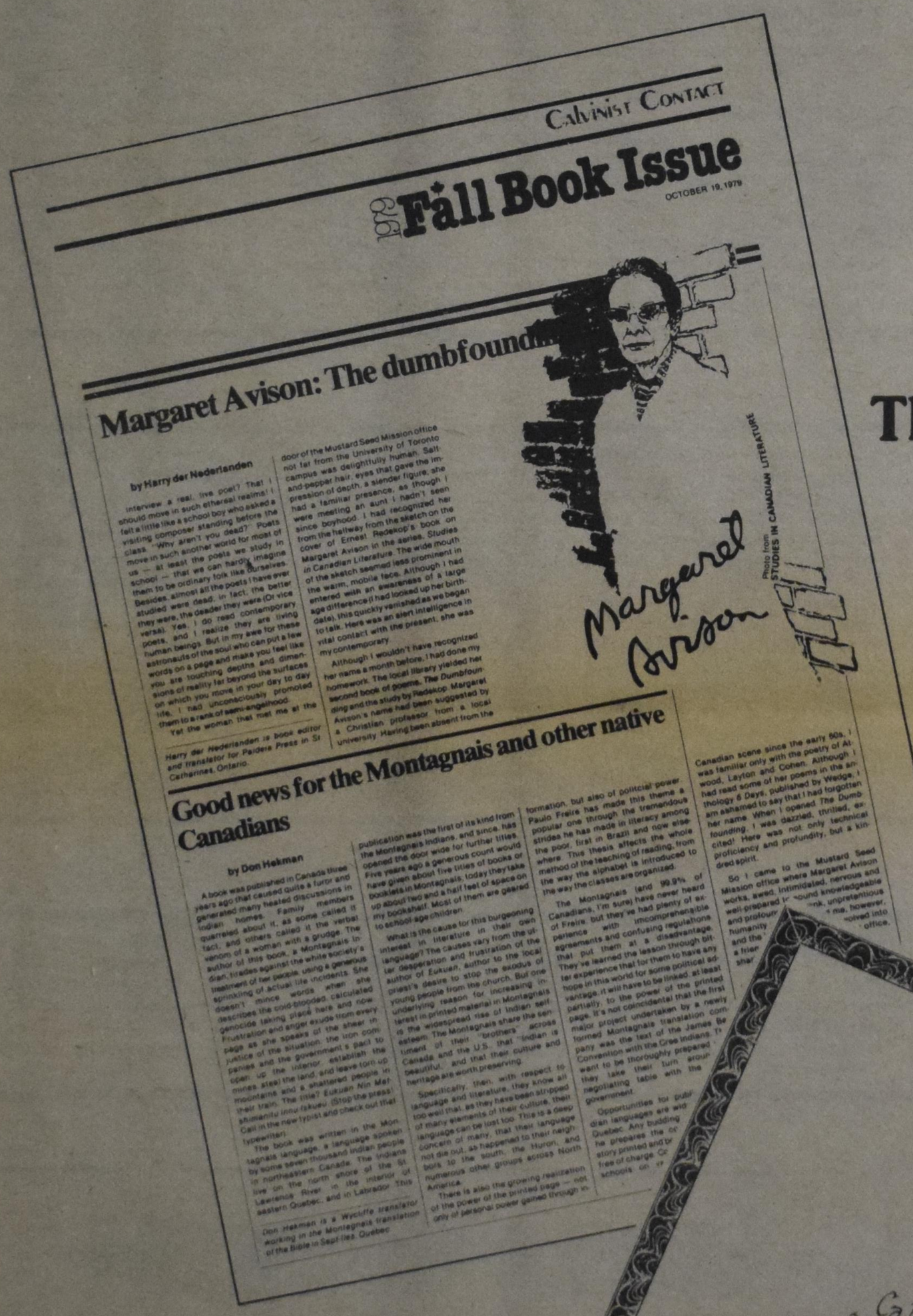
13042-82 St., Edmonton, T5E 2T5

DOUWE & JOAN POSTMA

1. 25% off all Paideia/Premier Books during opening week, *August 7th to 14th*. Good on all mail orders postmarked to *August 16th*.
2. * Extra special 1/2 price — **Journey Through the Night** — All 4 volumes only $9.95.
3. * **Shepherd Bible Stories — Moses, Abraham, Joshua,** etc. 3 for $1.00, 7 for $2.00 or 12 for $3.00. Approximately 20 pages each. *SUPER BUY!!*
4. * **Calvin's Commentaries** — Complete 22 double volumes A few sets left. Regular $475 per set — *NOW ONLY $298.00.*
5. * **More with Less Cookbook** — Regular $9.00, *NOW ONLY $7.95 each!*
6. * **Tyndale 20 Volume New Testament Commentaries** Regular $72.00 — *NOW ONLY $55.00 set!*
7. * Ask for our catalogue, coming out soon!!!

*Offer good till end of August

You have been reading a winner


Calvinist Contact

1979 Fall Book Issue

OCTOBER 19, 1979

Margaret Avison: The dumbfoundi

by Harry der Nederlanden

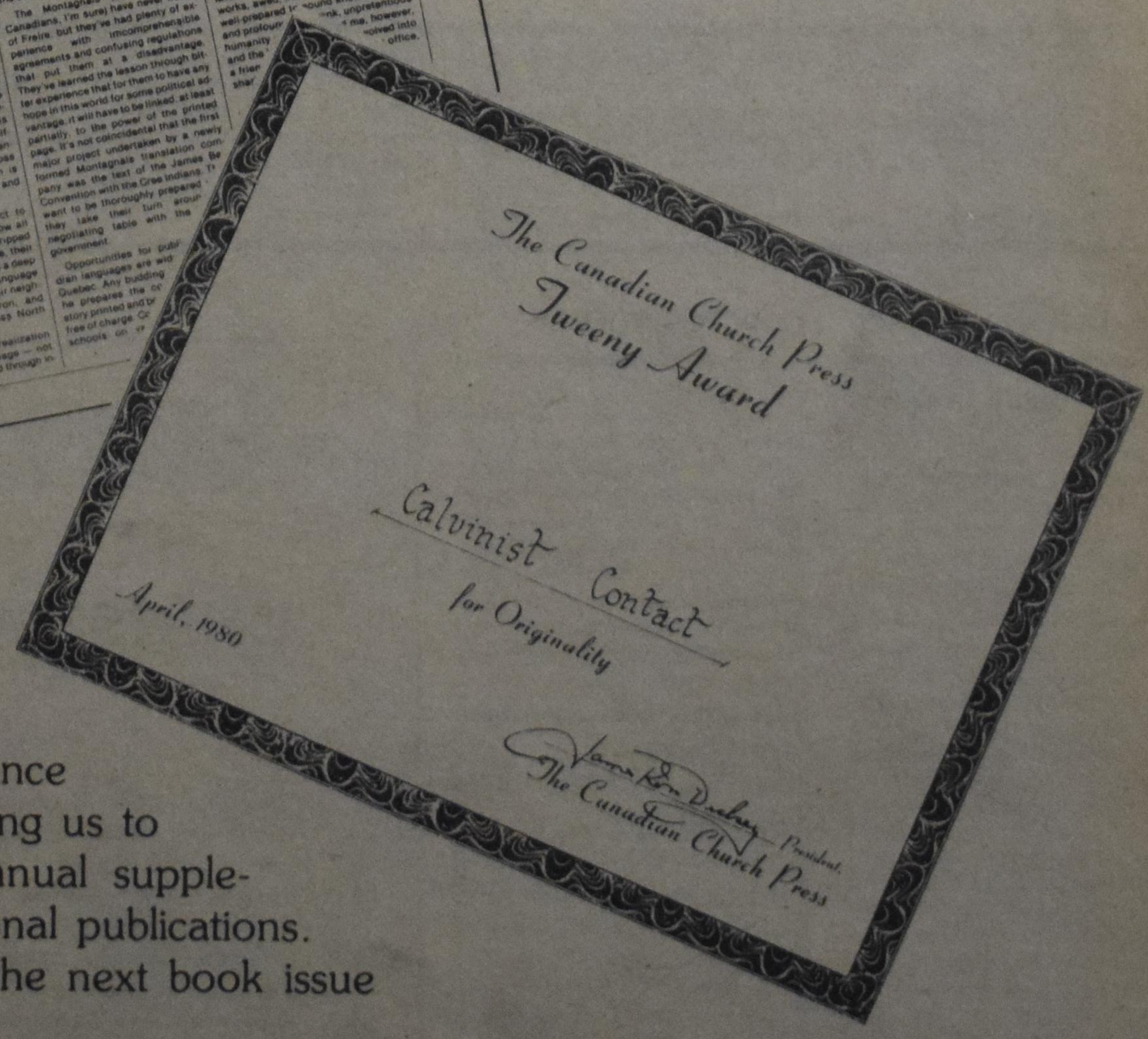
Margaret Avison

Photo from STUDIES IN CANADIAN LITERATURE

Good news for the Montagnais and other native Canadians

by Don Hekman

Calvinist Contact's
1979 Fall Book Issue
was the recipient of
The Canadian Church Press Award for Originality
in both content and appearance


The Canadian Church Press
Tweeny Award

Calvinist Contact
for Originality

April, 1980

James Ron Dunlop, President
The Canadian Church Press

The wide acceptance of the **Fall Book Issue** is causing us to look at making the issue an annual supplement in some other denominational publications. We anticipate the circulation of the next book issue to be around 20,000.

CALVINIST-CONTACT